



# ALBERTA

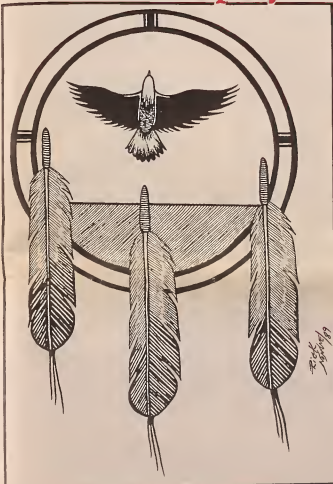


## NATIVE NEWS

Volume 6, Number 4

April, 1989

### Arctic Inquiry Held in Edmonton



NATIVE EDUCATION EDITION

See Page 5

by Brian Savage

The non-profit organization True North Strong and Free Inquiry Society held their second gathering in Edmonton March 18 and 19 at the Convention Centre.

The topic of the meeting was "The Arctic Choices for Peace and Security."

Moderators of the two-day event were former Canadian Ambassador to the United Nations, Stephen Lewis, and Adrienne Clarkson, former CBC interviewer and now working for McClelland and Stewart publishers. Other media panelists included Ann Medina, a CBC report; Linda Hughes, editorial writer for the *Edmonton Journal*, and Gwynne Dyer, a syndicated columnist.

There were no Inuit or Indian interviewers chosen and only one Inuit speaker, Mary Simon, President of the Inuit Circumpolar Conference.

The first speaker at the conference was the recently appointed Associate Minister of Defence, Mary Collins, who called the conference "unique" but called for "prudence" in setting

out solutions to the problems of the Arctic.

Collins recognized the need "to preserve traditional values" of the indigenous people but noted that the concern over the militarization of the north had to be "tempered" with realism about international politics. The security of the north was not "inseparable from Canada as a whole" while the key to keeping military forces to a minimum in the north was through the "resolution in East-West tensions."

Collins praised the new atmosphere in the Soviet Union, but questioned "how long will it last" regarding the "volatile" nature of Soviet politics. Collins said she was optimistic overall, though, in looking at the new sense of international co-operation between the west and the Soviet Union, that there may be peace with security leaving a "legacy" of a "true North, truly strong and truly free."

The second speaker was John Merritt, Executive Director of the Canadian Arctic Resources Committee who presented an overview of the Arctic environment,

its population, and the nature of the pollution problem found there.

Mary Simon, President of the Inuit Circumpolar Conference and the only Native speaker at the Inquiry was next. Simon stressed that the Inuit wanted "human rights and development... linked to the environment," and wanted the "trend to militarize the North" reversed. Simon noted that for the Inuit "choices" were "unnecessarily limited," and that they had been "effectively excluded" from northern policy making.

There was long applause when Simon forcefully stated that "foremost" the Arctic is the Inuit homeland and not to be treated as a possible combat zone. The Inuit, according to Simon, were the "legal spokesman" of the North and in a "unique position living in four countries to help promote peace, therefore, Arctic militarization was "not in the interest of the Inuit." Simon called for the circumpolar countries to look beyond their borders, to see the Arctic as an "integrated

Continued on Page 34

### National Disgrace: Report of Native Treatment

By Brian Savage

The annual report of the Human Rights Commission blasts the federal government over the treatment of Native people in Canada.

Calling the present condition of Natives a "national tragedy," the report goes on to say bluntly:

"The grand promise of equality of opportunity that forms the central purpose of the Canadian Human Rights Act stands in stark contrast to the conditions in which many Native people live."

The Report also condemns the Public Service hiring procedures for discriminating against the disabled, keeping women in entry-level jobs with poor salaries, and not hiring enough minorities and Natives.

Maxwell Yalden, Commissioner of the Human Rights Committee, targeted a number of those who face special prejudice. These categories include Native people, women, various ethnic minorities,

the disabled and smokers.

The number of complaints to the Commission was 493 in 1987, last year the figure jumped to 850.

Yalden, at a press conference, reviewed the plight of the Native in Canada, noting their percentage in the overall population and comparing it to the "significant" numbers of Natives in the federal prisons. Yalden also criticized the government over the small number of Natives in universities.

On the subject of discrimination, Yalden was forthright in his condemnation of the government, accusing them of trying to set the "Guinness record for talking about this matter" — continuing "and what we're suggesting is they stop talking and do something about it."

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## Alberta Wolfkill Doesn't Make Sense

by Dale Stelter

It's very ironic, and very frustrating.

As you may have noticed in the last issue, this newspaper has started a series of articles on endangered wildlife. This month's article deals with the wolf.

The wolf, in fact, is more than an endangered species - as is mentioned in this issue's article; of the 24 sub-species that existed in North America before the arrival of the white man, seven have become extinct, and many more are on the endangered list.

So what do we do? Work toward conserving those wolves that are left, and ensuring their perpetuation? That would seem to make sense alright, and there are many people working with those objectives in mind.

But just when a person starts thinking maybe some progress is being made, you see something like the article published in the Friday, March 31, issue of the *Edmonton Journal*.

According to that article, the Alberta Fish and Game Association is conducting a fund-raising campaign to eliminate half the wolves in northern Alberta. As the article states, most of the estimated 5,000 wolves left in Alberta live in the northern part of the province.

What's the reason for killing off approximately two thousand wolves? Well, hunters feel that the wolves are killing too many caribou.

The caribou, incidentally, have also shown a serious decline in numbers. But, as even Jack Graham, president of the Alberta Fish and Game Association, acknowledges, the decline of the caribou are due primarily to logging operations in the north. Kills by wolves come in second.

However, Graham dismisses the effects of forestry operations upon the caribou as the results of progress, and continues to insist that there are too many wolves killing too many caribou.

The procedural logistics behind the wolf-killing program are to raise funds to pay trappers \$150 for every wolf killed.

According to the *Edmonton Journal* article, approximately \$20,000 has been raised, in less than a year, with most of the money pledged by hunters. While this would only get rid of 133 wolves, the Fish and Game Association predicts that more money will be received.

Indeed, it looks as if the program will be put into operation during next year's trapping season. This is

Continued on Page 12

## Where Should The Money Come From?

by Bryan Brochu

In discussing the Lubicon situation with various people I have been hearing that, especially since the federal government is already dealing with a huge deficit, perhaps the Alberta government should kick in some added funds to help the Lubicon and the federal government settle their cash dispute.

This, they argue, may also help to spur the feds into re-entering the negotiations with a more flex-

ible attitude - at present the federal Tories are staunchly fixating on their 'take it or leave it' \$45 million offer.

While this certainly is a pragmatic argument it does not consider where the blame should lie.

During the past decade, while Alberta has been profiting from the oil revenues (estimated at \$1 billion) from Lubicon land, the federal government has been siphoning off millions of dollars in taxes from this oil revenue while, at the same time, stalling Lubicon land claims.

While you can say that the federal government did not directly profit from the oil revenues they certainly did have a responsibility to make sure that the oil companies and provincial government did not get the money since it was in dispute. The money in question should have been held in trust by the federal government.

So the onus is entirely on the federal government to come up with a pay scheme.

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# "Intent Paper" Released By Children's Advocate Program

by Brian Savage

An "Intent Paper" has been released by the Office of the Children's Advocate, an office created through the Welfare Amendment Act in 1988.

Connie Osterman, the Minister responsible for administering the legislation has stated that the Children's Advocate "will have access to all information and will be able to participate at any

work of organizations, government offices and children's needs, and make all these diverse elements work cohesively and effectively in determining and implementing what is best for the child in question.

The Advocate must be able to investigate fully each and every case that appears before him or her, and to reach an independent conclusion without outside interference.

An Advocate must be able to investigate fully each and every case that appears before him or her, and to reach an independent conclusion without outside interference. As well, the Advocate can participate in modifying policy decisions and affecting changes in the guidance and support given to the children and families that come into contact with the system.

cording to Minister Connie Osterman, is strictly to give "free-hand advice and information and moral suasion... in speaking on behalf of the children."

One task of the Children's Advocate is to see what section of the child welfare system is best suited to deal with the children's problems and to make sure that that department meets the child's needs effectively.

The Advocate will do his or her best to make sure that the child's viewpoint is heard (if age is not a consideration); to make sure that at all times the child's rights are respected; and to make sure that all the information in the case is heard.

Children who fall under the Children's Advocate's care include those under apprehension; temporary or permanent guardianship; those children who receive some forms of support and children who are the subject of court orders.

The Children's Advocate is appointed by the Lieutenant Governor in Council for a term of five years. Part of the Advocate's mandate, according to the Paper, is to "have the ability to recognize, and to appropriately respond to, the special circumstances and needs of Native children." Consequently, there is the commitment to have Native people on the staff of the Children's Advocate.

The Advocate must deal not only with a wide range of government

agencies including the courts, but with a variety of cases that include physical and sexual abuse and mental depression that could lead to

suicide. The creation of the Children's Advocate position is a realization of the needs and concerns of children in the province of Alberta.



stage of the process with respect to an individual child or with respect to advocating in terms of changes for the entire system."

An Advocate must be able to integrate a broad and comprehensive net-

ence. As well, the Advocate can participate in modifying policy decisions and affecting changes in the guidance and support given to the children and families that come into contact with the system."

The Children's Advocate has a quite specific task in the government bureaucracy that is the Alberta Child Welfare system. That task, ac-

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# Dene/Metis Land Claim Process

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By Brian Savage

With the acceptance of the Agreement-in-Principle (AIP) between the federal government and the Council of Yukon Indians (CYI) a major consideration must be the transfer of 41,000 square kilometres - or 70,000 square miles - to Indian ownership.

Native and government negotiators will go over the Yukon region by region, selecting which areas are to be transferred. Those regions selected will receive "interim protection" which means a freeze on any new development or activity by any party. This involves a Withdrawal from Disposal Order issued under the Commissioner's Land Act or the Territorial Lands Act.

Though a withdrawal order freezes any new activity from starting on the land in question, such as leasing, or oil and gas exploration, or prospecting, existing activities remain unaffected. This means, for instance, that if an already existing lease comes up for renewal, that renewal can go ahead.

The first regions to be withdrawn will be around the North Slave area, areas east and north of Yellowknife, and the Mackenzie Delta.

The land selection process is expected to take three years. Until the selection process is finished, the land withdrawal legislation will be in effect. However, if after three years the Final Agreement is not reached, the land withdrawal order will be revoked.

"Settlement Legislation" will take effect in September of 1991 (or so it is hoped) and this legislation will take precedence over all the old legislation. All the Dene/Metis lands will continue to be subject to the present federal and territorial laws.

Of all the vast land expanse in question, a relatively small portion - only 3,900 square miles - gives the CYI subsurface rights, that is, rights to minerals, oils, or gas that may be found there.

The government will continue to administer the subsurface rights to the rest of the land the Dene/Metis will receive. This means that any

developer will be able to explore or use the land he wants to, once given permission by the government and, of course, obeying government guidelines.

There is possible concern over part of the AIP which states that access to Dene/Metis land must be obtained through permission of the Natives or the proposed Surface Rights Board, a government-run authority which will have the power to provide access to Native lands and to set whatever damage fee it thinks is appropriate which the developer would have to pay the Natives.

The Surface Rights

Board would also set fees for a developer who must pass through Dene/Metis land to get to land he wants to explore - if a fee cannot be agreed to by both parties. If a developer wants to cross Dene/Metis lands to get to Crown property and is a new route he wishes to establish, then he must pay an entry fee to the Dene/Metis.

One feature of the AIP is the \$500 million the Dene/Metis will receive, spread over 15-20 years. This money could be earmarked for development by the Natives in business ventures that would bring in greater financial returns.

disagreements and suggest settlements. The second stage would occur if no agreement could be reached and involves a council made up of Band Elders who would give binding arbitration that the parties involved would have to abide by.

Some of the recommendations proposed include replacing break and enter charges with the lesser crime of trespassing and a penalty of compensation to the injured party; various sentences of community service would be imposed on offenders instead of jail terms.

The Saddle Lake Band estimates that the tribal justice system would cost approximately \$300,000 per year to operate. It is not only the cost involved that may make Ottawa balk from approving the changes, it is the precedent-setting changes needed in the law court systems that may yet make the dream of a Native justice system, administered by Natives yet another impossible dream.



## Saddle Lake Band Wants Native Justice System

by Brian Savage

The 3,000-member Saddle Lake Band has sent a proposal to the federal government that

calls for the establishment of the first Native tribal court in Canada.

There would be two stages, first mediation with "peacemakers," Natives who would displace the present police officers and whose task it would be to listen to

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# Native Education

## The Key to Our Future

### Introductory University Program Informs Natives

by Brian Brochu  
If you are a mature Native (21 or older) wishing to attend University but you are unsure and want to test the water first, then the Na-

originally undertaken in 1978 the U of A realized that its Native student population was not in correct proportion to the non-native student population.

admission requirements, and inadequate career counselling.

Hopefully, NASU can have a positive effect on the latter two trends. The program began in

more intense and informative program is planned. Lack of motivation is seen as the greatest obstacle in educating Natives at the post secondary level and an expanded summer program (6 days) will hopefully accomplish this through orientation and assistance to specific programs.

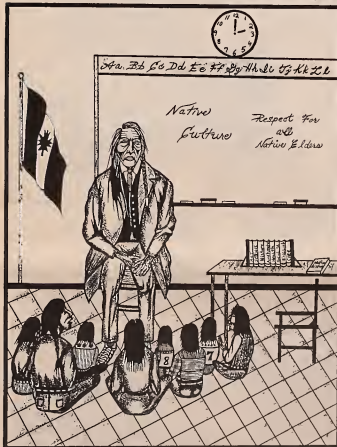
The six day event will include Native guest speakers, extra-curricular activities, along with six academic courses. Tentative course selections include Native Art, Sociology, Computing

Science, Petroleum Engineering and Mining, English, and Nursing or Medical Science.

The average age of Native Students at the U of A is 28. And to be accepted into the NASU program you must be at least 21.

The 1989 program begins on Sunday, August 13 and winds up on Friday, August 18.

Interested people can contact the NASU Community Liaison Officer at Native Student Services at 492-1991 or 492-5677



ive Adult Summer University (NASU) at the University of Alberta would be perfect for you. Based on research

This lack of Native representation can be attributed to a poor educational history, lack of knowledge regarding

1988 as a three day event to attract a greater number of Native students to the campus.

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Further information and application forms may be obtained by contacting:

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## Native Education Conference Fights Back

By Brian Savage

"Fewer Natives will have an opportunity to pursue post-secondary education."

This was the verdict of Conservative MP Wilton Littlechild, addressing several hundred people at the Partners in Education Conference held in Edmonton.

Littlechild expressed the concern of many Natives to the government's announcement that it intends to reduce living allowances and the time allowed to complete post-secondary education programs paid for by the federal government from 96 months to 48.

Citing the "negative impact" this would have on Native education, Littlechild announced that he had approached the newly appointed Indian Affairs minister, Pierre Cadieux, to enter into "proper consultations" with Indians on the proposed changes, and to allow a one-year moratorium to ensure that Indian opinions would be heard.

While pointing out the progress that Indians have made in education, with more than 14,000 enrolled in universities

across Canada, Littlechild called attention to the 95 percent drop-out rate of Natives in high school.

"Ten years from now," said Littlechild, "I'd like to come here and say we

have a 95 percent success rate." Thirteen years ago, when Littlechild graduated from the University of Alberta, he was one of only 150 Native students attending university.

"Post-secondary education is the key to our success; it's one of the best ways for Natives to contribute to Canada," declared Littlechild.

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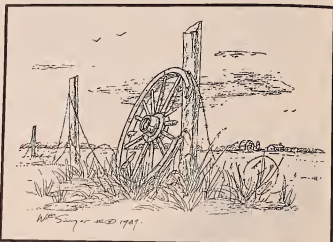
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## Student Council To Hold Banquet

On May 5, the Aboriginal Student Council of the University of Alberta will be hosting a banquet to honour University of Alberta Native Graduates from the years 1986 to 1989, inclusive. The theme of the

banquet will thus be "Honouring our Past-makers". The evening will include:

- dinner;
- guest speakers;
- presentation of awards - includes School of Native Stud-

ies awards, Native Student Services awards, and sponsored awards;

- a dance, which is open to the general public.

As this issue goes to press, exact times for this program of events have not been confirmed.

For further information, contact Carolyn Buffalo, President of the Aboriginal Student Council, at 425-1699, or Delores Lapratt-Johns, head of the Advertising and Publicity Committee, at 436-3875.



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## Post Secondary Native Educational Awards

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\* Have been a resident in Saskatchewan, Alberta, British Columbia, Yukon or the Northwest Territories for at least one year immediately prior to applying for the award.

Applications, accompanied by high school or post-secondary transcripts must be received by June 15, 1989.

If you or someone you know is interested in the Native Educational Awards Program, simply contact your nearest representative educational institution for more information and an application form. Or fill in the coupon below.

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# KIRKNESS: Native Education Pioneer

by Everett Lambert

VANCOUVER, B.C. — For Native Education to improve we must be willing to break down the white middle-class standards and values inherent in the present education system, says Verna Kirkness.

Kirkness, 53, is the Director of Education for both the First Nations House of Learning (FNHL) at the University of British Columbia (UBC) and the Native Indian Teacher Education Program (NITEP). Both these programs work closely with students wanting to work in Native education.

Kirkness has a message for those students who will return to their home communities: "What I really like to instill in the people is that when you go home you really have to be prepared to change things, (even) if changing things means you do not abide by some of the things you have been taught, but rather do it in the way your grandparents want it done, and your people want it done, and your elders. I think it's happening already."

Kirkness, a Cree Indian, is originally from Fisher River, Manitoba, which is about 120 miles north of Winnipeg.

She is one of the great Canadian achievers in the field of Native education. She has three university degrees, two of them in Native education, one of them a master's of education.

Immediately after graduation from high school, in 1954, Kirkness began teaching.

After teaching elementary school, she moved on to counselling, and then became a supervisor for a school division in Manitoba. After this she worked in the curriculum branch for a government department, before moving on to the Manitoba Indian Brotherhood and the National Indian Brotherhood (NIB), better known as

been adequately handled. "I think we still have not reached the stage of a meaningful education for our people. I think we're too bound by provincial regulations, provincial curriculum, provincial guidelines and white middle-class standards and values. That has really impacted on us, so much so that even when we have the opportunity, like in our Indian Band controlled schools, there's a great deal of

agrees that the field centres help draw the students out of the communities and into the university setting which is a degree or "piece of paper" as she calls it.



the Assembly of First Nations. With the latter group she worked on a policy well known in Native education circles — Indian Control of Indian Education. She says she still promotes the policy.

Presently she is also a professor at UBC in addition to being seconded as a director of education for FNHL, which started in 1987, and NITEP where she's been since 1981.

Kirkness believes that the main issue facing Native education has not

resistance to shedding all that."

NITEP is 15 years old this year and has produced over 100 Native teachers or educators since starting in the early 70s.

The program starts students out at field centres situated in Victoria, Prince George, Kamloops and Chilliwack. The students study liberal arts for two years in these centres, which includes Native studies, and then are sent to UBC for the rest of the five year program. She



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## Native Education Program

Edmonton Catholic School System



Edmonton Catholic Schools

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## TEACHING OPPORTUNITIES YUKON TERRITORY SEPTEMBER, 1989

The Yukon Department of Education employs 300 teachers who work in the public and separate schools of the territory. There is usually a 10 per cent turnover in staff each year and applications are invited for the following general types of teachers.

- Teachers for the Public Schools (Kindergarten - Grade 12)
- Teachers for the Separate Schools (Kindergarten - Grade 9)
- Teachers of French Immersion (Kindergarten - Grade 9)
- Teachers of French As a First Language (Kindergarten - Grade 9)
- Administrators (Kindergarten - Grade 12)

### GENERAL INFORMATION

- All applicants must hold a valid teaching certificate from a Canadian province.
- There are 26 schools in the system. All of the schools, except one (Old Crow), are accessible by road.
- Salaries and conditions of employment are determined by the terms of a Collective Agreement which is negotiated by the Yukon Teachers Association and the Government of the Yukon.
- The schools are in session for 180 days and follow the British Columbia programme of studies with some local adaptations.
- The Department of Indian Affairs does not operate any schools in the Yukon.
- Prospective teachers should be capable of considering all aspects of their pupils' development. This must be interpreted from a position of educating pupils in a system which encompasses two cultural perspectives.

Initially, applicants should request an application form and a copy of an illustrated brochure "Teaching in the Yukon".

Requests should be sent to:

Teacher Recruitment Officer  
Department of Education  
Government of the Yukon  
Box 2703, Whitehorse, Y.T. Y1A 2C6

Yukon  
Education



## GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

THE GABRIEL DUMONT INSTITUTE is a Native-controlled Education Institute serving the needs of Métis and Non-Status Indians since 1980. One of the Institute's goals is to promote the renewal and development of Native culture. This is accomplished through appropriate research activities, material development and the collection and distribution of these materials by the Institute.

The Institute is also responsible for the design, development and delivery of specific educational and cultural programs and services.

For information on Educational Programs or to request a curriculum catalogue please contact us at:

(306) 522-5691

or write to: Gabriel Dumont Institute  
121 Broadway Avenue East,  
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# University Proposals Attacked

By Brian Savage

Indians took to the streets across many of Canada's cities to protest the funding changes for Native students proposed by the federal government.

In Alberta, demonstrations were held in Edmonton, Calgary and Lethbridge.

In the provincial capital, Natives estimated at almost half a thousand marched through the downtown, chanting and beating drums as they gathered at Canada Place for a noon demonstration.

Signs carried by the protesters proclaimed their angry viewpoint: "Education is a treaty right," and "Custer got the point Mulroney. Will you?"

The federal government takes the position that federal funds for Native students is not a treaty right.

This is in direct opposition to the stance held by Native organizations.

A paper put out by the National Indian Education Forum states that Canada gives more money to foreign students than it does to Natives — students enrolled under the Commonwealth Program for Developing Countries receive \$900 per month in living allowances, almost double the amount for a Native under the new guidelines. As well, there are no time restrictions placed on foreign students unlike the new education proposals for Native students.



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# Canada Promises to Pay for U.S. Damages

by Henry John

Who should pay for damages if a U.S. cruise missile, while being

tested in Canada, should crash into a populated area?

According to a previously secret document, a signed agreement between the U.S. and Canada, Canada will be legally liable for damages ranging from 25 - 100 percent.

In Canada there have

only been two documented crashes of the cruise missile during 13 tests. But at least two unannounced tests of other weapons systems have flown near populated communities in poor visibility and sub-zero temperatures.

The agreement also states that Canada is li-

able for damages caused by other weapons systems.

This U.S. practice of transferring legal liability to other N.A.T.O. nations for joint military exercises costs West Germany millions of dollars annually in payments for damages caused by U.S. equip-

## Husky Oil



### NATIVE AFFAIRS

Husky Oil is a large oil and gas company involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the company's Educational Awards Program assists Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta and Saskatchewan who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institute are eligible to apply.

Applications for the 1988-90 academic year must be completed and returned by June 1, 1989. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

Coordinator  
Staffing & Native Affairs  
Husky Oil  
P.O. Box 6525, Station D  
Calgary, Alberta  
T2P 3G7

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# Start a Career in Communications

I think we can help people obtain a sense of direction," reflects instructor Mary Cardinal-Rizzoli. "It's direction that's so important in achieving the success that native people need."

Cardinal-Rizzoli is completing her first year with Native Communications, a Grant MacEwan Community College program in Edmonton. A graduate of the University of Alberta, fluent in Cree and familiar with northern Alberta, she taught courses this year in culture with an Elder and counsellor. Cardinal-Rizzoli also taught a course in Native issues, which dealt with social and political factors affecting aboriginal people.

Native Communications is a certificate program which deals with a wide variety of issues facing Native people within a communications framework. Students are asked to look at their own goals and career plans, and at the same time are exposed to modern forms of mass media - television, radio, newspapers, and audio-visual productions.

"Our intent is not to turn out professionals in any one area of media within eight months," says program head Paul Sauterly. "That would be impossible because of the short time we have and our intent is to expose students to a big variety of different media."

"But what we can do is bring in students and show them how these things really work. We can say 'This is how you do a radio broadcast, or this is what you need to put out a decent looking newsletter.'"

Once people have a goal in mind, he says, there's ample opportunity for them to train for specific careers.

During two semesters, Native Communications lets students explore various career options in media and gain hands-on experience with professional production equipment. For example, the college has recently installed a network of Macintosh computers, giving both students and staff access to the latest desktop publishing, word processing and graphics software with laser printing capacity.

However, the program has more than a media focus. Each year begins with a five-day cultural awareness workshop held in the Rocky Mountain foothills. The live-in workshop, conducted by an Elder and counsellor, prepares students for their year of study. Involvement of the Native community through speakers continues through both semesters.

One graduate from the program who went on to pursue further studies in journalism is Beatrice Lawrence, who now works for the native news media in Edmonton. "It certainly gave me direction," she says.

"Native Communications was like a really big



stepping stone toward achieving this goal - to do something that was involved with Native people."

The program is housed at the Jasper Place campus of Grant MacEwan Community College. It has a limited enrollment, allowing for an excellent student-instructor ratio.

Potential students are encouraged to apply early, particularly if they are seeking sponsorship.

Admission requirements include a high school diploma, but mature students who have been away from school for some time and are at least 20 years of age are also welcome. All applicants have to write a skills appraisal and a personal interview with each applicant is usually required.

A limited amount of academic upgrading is available to students while they are enrolled in a college program, but in some cases candidates may be required to take qualifying courses before being admitted, which is another reason to apply early.

For more information about Native Communications, contact Mary Cardinal-Rizzoli in Edmonton at 483-2348 or 483-2329, or contact the Registrar, Grant MacEwan Community College, Box 1796, Edmonton, Alberta, T5J 2P2

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Grouard Campus

The Alberta Vocational Centre - Lesser Slave Lake, Grouard Campus is now accepting applications for the September 1989 intake of the Nursing Assistant Program. Now is the time to apply for this challenging and rewarding 12-month program. Successful graduates are eligible for registration as "Registered Nursing Assistants" with excellent employment opportunities. Applicants must have a minimum Grade 12 academic standing.

Applications must be received by April 28, 1989. Entrance testing is scheduled for May 9 and 11, 1989, at the Grouard Campus.

To apply for the program, or for more information, contact:

Glenna Anderson, Registrar  
Alberta Vocational Centre - Lesser Slave Lake  
Grouard, Alberta T0G 1C0  
Phone: 751-3915, Ext. 3230

Alberta Vocational Centre  
Lesser Slave Lake

Foreward Campus  
Major Street  
Grouard AB T0G 1C0  
Tel: (403) 751-3915

Alberta

## CASEWORK SUPERVISOR - NATIVE UNIT

Competition No: CY6118-C-1-NNN

**CALGARY** - The Native Services Team has an opportunity for you to supervise a Native Unit that delivers a variety of Child Welfare services ranging from intake to permanent guardianship orders to Native and Métis clients. Other responsibilities include assessing and developing resources plus liaison with the community.

**QUALIFICATIONS:** Academic preparation in the field of Social Work/Social Services plus several years related experience working with native families in a Social Services setting. BSW, MSW as well as supervisory experience on asset. Ability to speak a Native language preferred. Demonstrated Child Welfare experience and related course work in lieu of academic preparation may be considered. Drivers' license and provision of own transportation required. Smoking restrictions in effect.

Salary: \$31,668 - \$39,228

Closing Date: Open Until a Suitable Candidate is Selected.

### Social Services

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office  
4th Floor, Kensington Place  
10011 - 109 Street  
Edmonton, Alberta T5J 3S8

## Social Services Worker Program

Begins September 5, 1989

Deadline for Applications: May 5, 1989  
Slave Lake Campus

The Alberta Vocational Centre - Lesser Slave Lake will be offering a SOCIAL SERVICES WORKER PROGRAM beginning September 5, 1989 at the Slave Lake Campus. This 2-year diploma program branched from Red Deer college, prepares students for employment in various social service areas in government, private and non-profit agencies.

Social Service Workers are trained to "help people help themselves". The program emphasizes practical knowledge, skills and attitudes that are required for employment in social service positions. The training focus is on the interactions between people and their environment and helping individuals meet the demands of daily life.

Deadline for Application: May 15, 1989

Information Session: All applicants must attend May 24, 1989

9:30 A.M. - 3:30 P.M.

Final year of study: September 5, 1989 to May 31, 1990.

For more information, contact:

Deanne Morrison - 868-7178  
Sylvia Pratt - 868-7176  
or Student Services - 868-7160

Alberta Vocational Centre  
Lesser Slave Lake

Slave Lake Campus  
1000 1st Avenue  
Slave Lake AB T8A 1A1  
Tel: (403) 825-7161

## Native Communications

Start a career in communications

Native Communications is a one-year college program that will introduce you to journalism, radio, television and other forms of media.

The program is practical in nature and many courses are project oriented, giving lots of hands-on experience. The program is intended to provide native students with an introduction to media and allow for wise career choices.

Upon completion, opportunities exist within the college for more specialized training in communications fields.

For information, call (403) 483-2348 or 483-2329 or write: Native Communications

Grant MacEwan Community College  
Box 1796  
Edmonton, Alberta T5J 2P2



Grant MacEwan  
Community College

Respect the strength of the circle, for it is our symbol of life. Respect the sacred ways and remember to give thanks to the strength of the mountains, the beauty represented by the trees, the kindness reflected by the grass and the ability to share as it is represented by the animals of the forest.



## National Indian Forestry Institute

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# SIFC Condemns New Education Guidelines



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For more information contact:

The Registrar  
Arctic College  
Thebacha Campus  
Box 600  
Fort Smith, N.W.T.  
X0E 0P0

Telephone: (403) 872-7509

**ARCTIC COLLEGE**

by Brian Savage

The Saskatchewan Indian Federated College has attacked the new educational guidelines proposed by the federal government.

The new government initiative, entitled Post-Secondary Student Assistance Program (PSSAP) will "greatly hinder" the SIFC according to its *Journal*, as well as "dramatically" reducing "educational opportunities for Indians."

The *SIFC Journal* found that the main aims of the government guidelines were "laudable" but "make the realization of these goals even more difficult than they are at present."

These aims include a streamlined program with less complicated management; to increase the number of student graduates; to have more Native involvement in management and cost-effective budgets; and to aid Native self-government and economic independence.

The SIFC paper stated that the guidelines would give Natives an irrelevant education and ignores "many of the basic practical realities of the state of Indian education in Canada."

One particular criticism of the government proposal noted by the SIFC paper is the government's prediction of a 10 percent growth rate for future educational

are, in some cases, below welfare rates and at best at the poverty level; an unreal limitation of 40 months to complete a four-year degree, and a "totally unrealistic" expectation of a student finishing a post-graduate degree in eight months.

The SIFC has a particular concern with enrollment since it is the only Native-run college

the same moment the College is gaining "an international character."

Criticism of the proposals include the "economically shortsighted" impact on the College, which fears that many of its achievements will be wiped away. These include a low drop-out rate thanks to being a Native-run institute, trained graduate Natives who can enter the work



financing.

"The guidelines," according to the paper, will "place too great a burden on Bands alone to prepare students for admission to and success in post-secondary schooling."

Specific criticisms of the guidelines include student allowances that

in North America. New proposed travel allowances have sparked a fear that the College will become "a university solely for Indians from southern Saskatchewan, rather than for Indians from all across Canada."

The SIFC finds the timing of the proposal quite ironic, coming at

force, the effort to include Native and non-Native students in the courses to help destroy racial stereotyping, the danger of having to narrow course materials because of reduced enrollment and the "unnecessary duplication" of courses and programs across the country.

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# Metis Women's Council Acquires New Facilities

by Bryan Brochu

An Edmonton based aboriginal community service organization is expanding its services.

The Metis Women's Council of Edmonton is moving to a new location, 11229 - 88 Street in Edmonton, to better service their clients by providing larger facilities including a drop-in centre.

The name of the organization, The Metis

Womens' Council of Edmonton, is actually misleading as the mandate of the centre has grown, from its 1986 inception date, to currently incorporate a housing registry along with a seniors outreach service.

As Florence Giroux, the Native seniors outreach co-ordinator said, "We service about 400-500 seniors per year. We go on hospital

visits, organize field trips along with arts and crafts workshops, and we also provide referral services for seniors."

The house that the Metis Council recently acquired will also be used as a drop-in centre for seniors, the first of its kind in Canada. "We hope this will help to encourage more seniors to get out and be more active. Unfortunately some people are really

housebound, particularly in the winter. Hopefully this will motivate people," said Giroux.

Another service within the Metis Council is its housing registry. Frances Hegedeus, who supervises the registry stated, "We mostly handle Natives who are new to the city and seeking accommodation within Edmonton. We literally help them find accommodation as we give emergency transportation and translation services, and we act as liaison between the landlord and renter."

In dealing with 30-50 applicants per month, Hegedeus has noticed some rather astonishing patterns. "Many of our clients are unemployed - too few have jobs bringing in a decent wage. In addition we have a great deal of difficulty in finding suitable subsidized accommodations for single people and families with 3 or more children. And the few accommodations which are available for these people fill up

very fast due to the heavy demand."

The new facility is desperately in need of office supplies along with a refrigerator and

stove for the drop-in centre. Anyone who could donate a few of these things would greatly benefit this worthy organization.

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# TEEN TIME ~ A Club With a Purpose

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Teen Time's founder, Mr. Wally Szebel, responded to the needs of a troubled generation in the early sixties by picking up teenagers throughout Edmonton and involving them in a club with a unique caring environment. Following that initial Valentine's Day Party, the club developed a city-wide intramural program, an annual Easter drama / musical production and a summer camping program.

Teen Time began its summer camping program in 1967 with a one week residential camp at Moose Lake, Alberta, and soon after initiated a series of Wilderness Camps by taking out-trips from the base camp by canoe, horseback and on foot. In the following years additional camps were developed, such as Riding School (training young people in horsemanship skills), Canoe Camps on the Churchill

and the uniqueness of Pioneer Days. Today, Teen Time has continued the expansion of its camping program, providing camps for young people, ages 8-17 years, each summer.

In 1974 land was purchased seventy-five miles north of Edmonton for Teen Time's own camp site. Situated against the scenic setting of Makewin Lodge, the camp hosts an attractive two-storey lodge facility and the spacious Double T Ranch. The camp remains a popular retreat facility for school groups as well as community and church groups, having a variety of summer and winter activities available.

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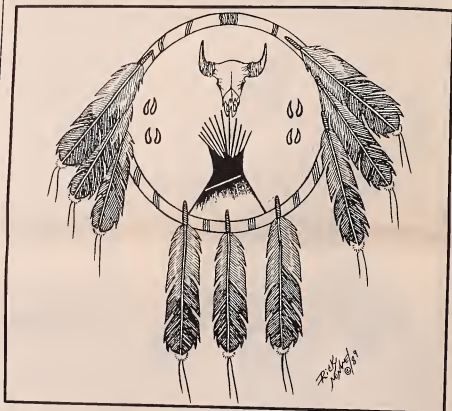
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Backpacking Camp	Coed 14-17 years	July 24-30	
Canoe Camp #2	"Men and Boy" (ages 10+)	July 31-Aug 5	
Wagon Train #1	Coed 14-17 years	August 8-13	
Wagon Train #2	Coed 14-17 years	August 15-19	

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and other rivers throughout northern Alberta and Saskatchewan, Backpacking Camps in the Rockies of Jasper National Park and Wagon Train Camps. The latter camp consisted of travelling through rural Alberta by way of horseback and covered wagon, giving teenagers the opportunity to experi-

## Alberta Wolf Kill

Continued from Page 2

despite loud objections from environmental groups and the provincial government.

It's ironic, too, that the *Edmonton Journal* article was printed shortly before National Wildlife Week, which occurs during the second week of April. National Wildlife Week is designed to emphasize, among other things, the necessity for wildlife conservation.

The key work there is "conservation".

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# Endangered Wildlife

By Dale Stelter

## THE WOLF

by Dale Stelter

Perhaps no animal has historically been as much maligned and poorly understood as the wolf. For centuries, the wolf stood as a symbol of evil, and of the terrors of the dark and unknown forest. However, it is the reputation of the wolf as a predator upon domesticated animals, and upon game animals which man tends to view as exclusively reserved for his hunting purposes, that has most coloured our attitudes.

Consequently, the wolf, which once plentiful across North America when the white man arrived, has been relentlessly persecuted until, at present, sizable populations occur only in the more remote parts of the continent.

In fact, the wolf has been wiped out in all but two of the American states south of the 49th parallel, Minnesota and Michigan. Recently, the last known populations disappeared from Wisconsin.

As a result of man's persecution of the wolf, of the 24 sub-species that once existed in North America seven have become extinct, and many others are endangered. For example, in Canada, the Great Plains wolf and the Newfoundland wolf have been exterminated. As well, the Rocky Mountain Wolf, the Vancouver Island wolf, and the Easter timber wolf are

on the list of endangered species.

Incidentally, the scientific name of the Newfoundland wolf is *Canis lupus boethicus*, which suggests its association

hunting. The bounty system was introduced shortly after the white man came to North America, and while bounties have been removed in most places,

forests cut down for timber, the wolf has had to retreat further and further back.

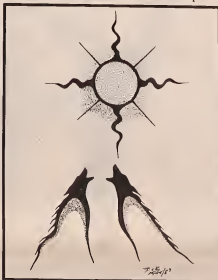
It is only during the last few decades, though, that the white segment of society has begun to understand the wolf's ecological role.

As a predator, of course, the wolf acts as a check, or limiting factor, on the population of other species.

Further, far from being the wanton, destructive killers they once were portrayed to be, wolves mainly kill the weak and infirm segments of their prey population, leaving the fittest of their prey to perpetuate a healthy population.

As well, wolves tend to limit their kills to their immediate needs, and usually consume the carcasses at hand before moving on to another kill.

Exceptions do occur, of course. However, the vast majority of scientific evidence supports the role of the wolf as a selective predator that fulfills an important function in maintaining the ecological balance of nature.



with Newfoundland's original inhabitants, the Beothuk Indians, who were also wiped out by the white man.

The wolf has been pursued by a number of means: the bounty system, poisoning programmes, trapping and sports

the effects of the system were decimating.

As well, as with most endangered species, habitat destruction has played an important part in the decline of the wolf. As increasing amounts of land have been cleared for agriculture, and the

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# National Wildlife Week: Habitat 2000

by Dale Steller

Every year during April, National Wildlife Week is held, to focus our attention on wildlife and wildlife habitat, and to increase public awareness about the importance of wildlife conservation.

National Wildlife Week was proclaimed in 1947 by a unanimous act of the Canadian Parliament, and the dates were established to include April 10, the birthday of Jack Miner, who founded the Jack Miner Bird Sanctuary near Windsor, Ontario.

This year, National Wildlife Week falls in the week of April 9-15. The theme will be "Habitat 2000," with the message that we must act now to ensure habitat for wildlife in the year 2000.

Despite this rather specific theme, National Wildlife Week is designed for anyone with any type or level of interest in wildlife. This can range from the person who lives in the middle of a city and has a bird feeder in his or her backyard, to the person employed in a wildlife-related discipline.

In Alberta, a wide variety of organizations are participating in National Wildlife Week. Just a few examples of non-governmental organizations participating are: Alberta Bird Atlas Project, Canadian Parks and Wilderness Society, Canadian Wolf Defend-

ers, Ducks Unlimited Canada, Edmonton Bird Club, and the Federation of Alberta Naturalists.

Provincial government agencies include Forestry, Lands, and Wildlife Division, and the Alberta Forest Service, Recreation and Parks (Ecological and Reserves Program, and Natural Areas Program), Environment (the Environment Council of Canada), and Culture and Multiculturalism, through the Provincial Museum, located in Edmonton.

The Fish and Wildlife Division is distributing 10,000 educational kits

to schools throughout the province, geared mainly to the elementary level. The kits focus on the four basic needs of wildlife: food, water, shelter, and space.

On the federal government level, Environment Canada is participating, through, for example, the Canadian Wildlife Service, the Canadian Parks Service, and the Environmental Protection branch.

Many communities throughout Alberta are staging National Wildlife Week activities. In Edmonton, as in the past, many of the organizations and individuals

involved in Wildlife Week are pooling their efforts, and co-ordinating their activities through the Provincial Museum. This year, nearly 40 organizations are participating, with most of the activities taking place from April 14 to 16.

For further information on activities in your community, contact the municipal office nearest you. In Edmonton, contact the Provincial Museum, at 427-1766, and ask for Jim Worton, Supervisor, Visitor Services and Programs. The museum is located at 12845 - 102 Avenue.



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# Calgary Celebrates Native Awareness Week

In response to a recognized need for increased awareness of Native people and their issues, the week of May 8 - 14 has been designated a city-wide Native Awareness Week in Calgary.

Designed to promote goodwill and understanding between the Native and non-Native communities, the theme underlying all events scheduled for this busy week is: "Bridging the Gap."

Native Awareness Week is an open invitation to all non-Natives to come and explore Native culture, understand Native concerns and help build a bridge of communication between our two worlds.

The agenda will be highlighted by an exhibit of traditional and contemporary Native Art, dancing demonstrations, a competition pow wow and an all-day trade show. Workshops will be held, focusing on educational concerns, employment and career planning and Native Social Issues.

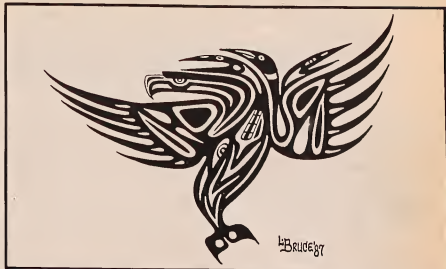
Local groups hosting events in conjunction with Calgary Native Awareness Week include the Calgary Chamber of Commerce, the National Film Board, Calgary Native Friendship Centre, University of Calgary Students Union, Native Alcoholism Service, Native Counselling Services of Alberta and the Plains Indian Cultural Survival School.

The Opening Ceremony will take place at the Olympic Plaza at noon on Monday, May 8. Following an opening prayer by Maggie Black Kettle, there will be a parade of flags and addresses by Chief Strater Crowfoot of the Blackfoot Band and the acting Mayor of Calgary, Don Hartman.

Native Awareness Week is not a new idea. The Calgary Friendship Centre has run their own Native Awareness Week for some time now and the Native Canadian Opportunities Committee of the Calgary Chamber of Commerce has conducted their own

Awareness Week program. This year's festivities will be unique in that they mark Calgary's first city-wide Native Awareness Week.

With upwards of fifteen thousand Native people in the city, Native Awareness Week is a vital project. The schedule of events is sure to open the doors to an increased communication and understanding of the lives and issues surrounding Calgary's Native people.



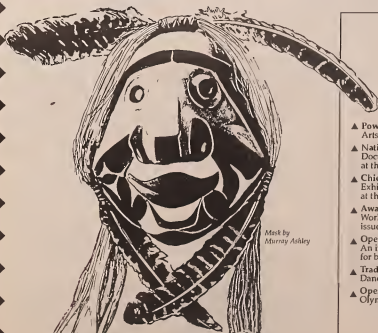
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# BRIDGING THE GAP



Mask by  
Murray Ashley

*Come join the festivities.  
Come share in the Spirit of  
goodwill and understanding.  
...Help build the bridge.*

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**MAY 8 - 14**

- ▲ **Pow Wow** — May 13 & 14, noon to midnight  
Arts and crafts, dancing competitions, spiritual ceremonies.
- ▲ **Native Film Festival** — May 8, 9, 11, 12 & 13  
Documentary and fiction films by Native film makers at the Glenbow Museum.
- ▲ **Chief David Crowchild Day** — May 10, 9 a.m.  
Exhibits by Native businesses, artists and cultural groups at the Municipal Building atrium.
- ▲ **Awareness Workshops**  
Workshops and discussions open to the public on Native social issues, youth employment, business, education, and more.
- ▲ **Open Houses**  
An invitation to visit the Calgary Native Friendship Centre for bannock and soup, as well as other Native organizations.
- ▲ **Traditional dancing**  
Dancing demonstrations at various downtown locations.
- ▲ **Opening Ceremonies** — May 8, noon  
Olympic Plaza



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Edmonton

by Brian Savage

Premier Don Getty announced last week in Endiang, Alberta, that he will fight a by-election in Stettler on May 9.

Don Getty had asked the people of Alberta for a new mandate to support his initiatives centered on fighting drug abuse, an elected Senate and the fight against the proposed national sales tax, but in a bizarre end to a strange month-long campaign, the Premier watched his party gain another majority victory while he lost his own riding.

The PCs lost two seats, but still had a commanding 59 against the NDP's 16 - the same number as they had in the last election - and the newly re-juvenated Liberals' 8, doubling their old standing.

The popular vote reflected the decline in Tory fortunes, slipping from 51% to 44%.

The NDP also saw a reversal in its popular vote, sliding from 29% to 26%.

The Liberals, on the other hand, shot up from 12% to almost 29%.

Disenchantment with a long list of spending promises made by Premier Getty was blamed for his downfall. Estimates as high as \$1.5 billion were given when all the promises were tallied, and the Premier could never convince the public that the province could adequately pay for the expenditures.

Laurence Decore, the

new Liberal leader, won election in the Edmonton-Glenarry riding and was particularly jubilant over the rise in the party's fortunes and the incredible upset pulled off by former Edmonton Alderman Percy Wickman in defeating the Premier.

In Edmonton the NDP won 11 ridings, the Liberals four, and the Tories just two. In Calgary the fortunes were reversed, with the Tories winning everything but three for the Liberals and two for the NDP.

There were two Metis elected, both running as PCs.

Leo Piquette, the NDP MLA for Athabasca-Lac la Biche was defeated by Mike Cardinal, 4,764 to 3,342. Cardinal had cautioned the voters that projects such as a billion dollar pulp mill and

## An Indian Prayer

Oh Great Spirit

Whose voice I hear in the winds,  
Whose breath gives life to the world,  
Hear me. I come to you as one  
of your many children.

I am small and weak.

I need your strength and your wisdom.  
May I walk in beauty. Make my eyes  
ever behold the red and purple sunset.

Make my hands respect the things  
you have made, and my ears sharp  
to your voice.

Make me wise so that I may know  
the things you have taught your children,  
The lessons you have written  
in every leaf and rock.

Make me strong,

Not to be superior to my brothers,  
but to fight my greatest enemy...  
myself.

Make me ever ready to come to you  
with straight eyes

So that when life fades

as the fading sunset

My spirit may come to you  
without shame.

-Anonymous

(submitted by White Dove)



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paving project would not  
go ahead if he was not  
elected.

In the Lesser Slave  
Lake riding Pearl Calahasen took advantage  
of the alliance between

the Metis and Indians of  
the region who joined  
together as the Native  
Action Committee to  
ensure that a Native was  
returned as the riding's  
representative.

Calahasen defeated  
Densie Walthstrom, the  
former deputy mayor of  
Lesser Slave Lake by  
over a thousand votes.



# The Indian Doctor

## By Sonny Susquatch

One of the strange things about most medicine men is that they have something like a psychic power to see into the past and future — either through a vision or dream.

In the summer of 1987 the community where the medicine man resides were planning their annual trip to the Lac Ste. Anne Pilgrimage. The medicine man was reluctant to go that year because he had a strange dream about some powerful killing force where many people would congregate that summer.

As a result he persuaded his family to stay home to be on the safe side — although many community members went against his wishes. Of course nothing eventful took place at the Pilgrimage to endanger people's lives but shortly following the religious event a tornado struck Edmonton!

While the medicine man was quick to state that he visualized a powerful striking force in an area where a lot of people congregated he couldn't determine exactly where and when it would occur. But there were over thirty of us present when he made the prediction. It occurred to me then that it may be worth while to take serious notice of the predictions of a medicine man.

The premonitions of medicine men vary from person to person. The medicine man I'm familiar with dreams of different coloured horses that signify a death in the family or community.

When the medicine man dreams of a black horse, for example, he immediately tells the family who in turn pass on the information to the community.

The family and community anticipate a death within a week to ten days — usually not too much longer — and they plan their agendas accordingly.

When the medicine man dreams of a white horse this is the dreadful

dream that spells a death in the family. The medicine man warns you to be on the lookout for the unexpected. He persuades you to avoid trips or partying or any sort of activity that could lead to your death. Then it's just a matter of waiting.

Five times in the last ten years the medicine men dreamed of a white horse. Each time shortly following the dream a family member passed away. Four went tragically — one by sickness. I was there on three occasions when he informed the family to be extra careful because he dreamed of a white horse.

My introduction to Indian medicine came many years ago when I stayed with a girl in Edmonton whose common-law husband was in jail a thousand miles away. It was a case of love at first sight as we played in an all-Native baseball tournament.

It had never been her wish to be with this man who fathered her two children.

But some strange force compelled her to journey a thousand miles each month to visit him.

One day he was released from jail and found us both together in her home. Reluctantly he accepted the arrangement.

My uncle was renting the downstairs part of the house and we all decided to party to celebrate his release.

In the course of the party my competitor took my uncle, aunt, and myself and informed us he had great medicine powers and could turn the red roses in the vase to pure black.

I don't know how he did it but I have two very credible witnesses that will testify to the fact the roses turned pure black upon his command. And try as she did my friend love couldn't

break away from the spell of her unwanted boyfriend.

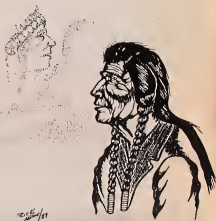
One day someone mentioned that for her to be magically drawn to the unwanted suitor some kind of charm had to be planted in the house. We searched the

house upside down and discovered a little moosehide bag tacked in the upper portion of a drawer.

Eager to rid of any burden we went north with the package to seek the aid of a well-known medicine man. We were

only there a few minutes when she came out a very changed person. She no longer had any feelings for her former beau who had by now returned to jail.

We lived in great happiness and peace thereafter.



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# Sweatlodge of the Sioux

by A. E. Moody

On a little mound in front of the sweatlodge a buffalo skull with green

glass eyes rested on a fur mat against a stick held by two forked sticks punched into the ground.

A red streak was painted from the forehead to nose area. A small bundle of sweetgrass, a peace pipe, a red weed with feather and shell attached and a long moose or deer hide packet lay near by.

We had been invited by one of the lecturers at the University of North Dakota to visit a Sioux sweatlodge. This man was teaching Indian legends, folklore and history. On August 4, 1986, we drove about 20 or 30 kilometers from Grand Forks, North Dakota, to a thick narrow bluff of trees which separated two fields. Most of the Indians had already arrived and trucks and cars were parked a distance away from the hallowed ground.

Several persons formed a group led by a Sioux woman, and appeared angry and upset by the arrival of uninvited guests. We stood at a distance and waited. Our instructor hastened to meet with them. Words were exchanged and we were motioned in and asked not to take pictures. Our small party was seated on fallen logs and short pieces of tree trunks. Talk between the Sioux was soft, quiet, but mostly non-existent. Some children played in the edge of the woods.

Dirt had been shovelled to form a circular bank about two feet high and stones had been placed around it leaving a large hollow in the centre where a large fire of wood piled in peak formation blazed and

stones were heating among the red hot coals for the ceremony. A buffalo skull had been placed at the east and west side of the pit.

A large Sioux with his long hair greying and tied in the back was in charge of the ceremony.

The sweatlodge was made of large willows bent and tied to make a round mound about four feet high. The ribs were covered with tarps, plastic sheets and carpeting to hold the steam. Inside a fairly large deep well

women a bucket of water with a large ladle so they could spill the water on the hot stones filling the sweatlodge with steam. When this was done he took a drink from the ladle, passed it inside and closed the flap. The women sang in sweet melodious voices.

After a time the flap was thrown back and steam billowed out. A small bundle of sweet grass, some sage and some cedar was passed inside. The large Sioux Indian lit a pipe tamped

the bushes. Their father watched them and made a little shelter with branches and a blanket to keep them happy. Young men sat in chairs waiting their turn and when the Sioux women came out they started to remove their outer clothing in preparation for their turn in the sweatlodge.

We quietly got the sign, it was time to go. Carefully and quietly we rose and returned to the van. An elder Sioux, her face still flushed from

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had been dug in the centre to hold the hot stones and mats had been laid on the ground around to sit upon.

The women were first and were having two rounds. They crawled inside the sweatlodge and seated themselves near the well. Because of the extreme heat from the fire the men took turns digging the rocks from the burning pit with a fork and carrying them into the sweatlodge until two rocks had been placed in the empty well. The Sioux in charge of the ceremony gave the

with sweet grass and gave it to the women. The canvasses were brought down again and the women prayed. Two small children played in

the hot steam came to tell us that she had prayed for us as well. But we already knew.



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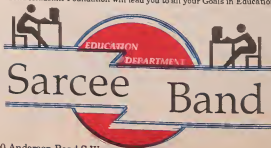
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# BOOK REVIEW

by White Dove

## Medicine Woman

by Lynn V. Andrews  
Harper & Row, Publishers  
204 pages

"Woman is the ultimate," she said. "Mother Earth belongs to woman, not man. She carries the void."

"These were his words to me before I became her apprentice. She is a heyoka medicine woman..."

These words introduce the reader to an engaging account of Lynn Andrews' journey of self-discovery, resulting in an appreciation of femininity and its strength and in a realization of personal power.

Andrews, a dealer and collector of North American Indian art, sees a photograph of a marriage basket at a New York art exhibition and decides she must have it for her collection. However, when she tries to get the photograph, she discovers that no one in any of New York's art galleries has ever seen it, including her friend Ivan, who was with her when she first saw it.

Her search takes her to a dinner party in Hollywood, where she meets Hyemeyohsts Storm, an American Indian who directs her to Manitoba, where she eventually

finds her teacher, Agnes Whistling Elk.

As the feminine aspect of a person gives birth to new ideas, so it's the privilege of the masculine aspect within us to carry them out, and Lynn comes to realize more and more the uniqueness of her femininity as she searches for the basket, which represents an "unspeakable void—the womb in woman."

Through an experience with Agnes, Lynn dis-

covers her own feminine strength and emerges stronger for it. "Feel the power in yourself of woman, of mother..."

"Tears were running down my cheeks. I felt cleansed, filled with new strength and deeply happy."

When she prepares to confront Red Dog, an evil sorcerer from whom she must rescue the marriage basket, she learns a few lessons about personal power.

"Somewhere on mother earth are the places where great men like Buddha, Christ and Crazy Horse found their power. If you are given power, you must know how to keep it... If you stumble on power and don't take it because of

lack of courage, you are not worthy of being a sorcerer."

*Medicine Woman* is the first book in a series that covers seven years of Andrews' journey—a journey both terrifying and empowering. It is captivating, insightful and well worth reading about.



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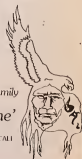
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## Prince Albert Old Skins Take Enoch Old Timers Classic

Lyle Donald -  
Correspondent  
**E N O C H**  
ALBERTA—Even though the guys are over 35 years old, the calibre of hockey on the ice in the old timers hockey tournament was probably the best I have seen since an NHL old timers game I saw on television that had Dave Schultz, Dave Semenko, and Dave (Tiger) Williams, playing on the same line. Actually these games were a lot better than that as the Prince Albert Old Skins led by Eugene (Big Bird) Arcand defeated their southern rivals the South Saskatchewan Old Stars 7-3 in the final game of "A" side championship games.

Eugene (Big Bird) Arcand and Morley Norton led the Old Skins



in the final game with a hat-trick each and Tom Geread rounded off the scoring for Prince Albert.

Charlie Cyr led the South Saskatchewan attack with 2 goals, and team-mate Albert McNab completed their scoring.

Even though the score was lopsided, it was a close game right until the last 5 minutes. The South Saskatchewan club only had 3 extra players on the bench and with no oxygen tanks they just ran out of wind...

On the "B" side, the Saddle Lake Magic team had too many tricks up their sleeves and defeated Hobbema Oldtimers 8-3.

Saddle Lake Magician Dennis Moosewa led his team with 4 goals in the final game.

Hobbemas' Willie Littlechild knotted two for Hobbema with Dave Calahashen rounding off the scoring for them.

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## Halford Hide and Leather Recovers from Arson

by Brian Savage

"It was a disaster, a very extensive fire," says

Halford Hide and Leather manager Bob McNish of the arson that destroyed his leather showroom in downtown Edmonton.

Ironically, the leather company which has a

strong Native clientele that accounts for about "50 percent" of the company's total profit, was only weeks away from moving into a new location.

"The whole area

around us," said McNish about the old location, "is being torn down to make way for the new Grant MacEwan College."

Two twelve-year old boys were caught, and face fire and burglary charges. McNish also noted that two other fur businesses in the same area also suffered some form of vandalism but could only note that he would "never know for sure" whether it was related to the "anti-fur lobby."

McNish attributed the quick establishment of Halford Hide in its new quarters just north of the Yellowhead Trail on 89th Street to the company being "very strong and conservative" fiscally.

Halford Hide and Leather, which acquired Slutsker Furs of Edmonton in 1980, deals with Natives "all over Alberta, Saskatchewan and with the Inuit up North,"



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### The Staff

The Eagle's Nest Group Home is staffed predominantly with Native people who through their positive roles demonstrate the Native way of life. The staff has education and experience working with youth.

### The Program

Programming is based on both group and individual activities. We aim to meet the needs of the students.

### The Committee

An active volunteer committee is a vital part of our Group Home. They work in areas of public relations, fund-raising, evaluations and making recommendations.

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Coordinator: Louise Large

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### Philosophy

The basic philosophy of the Eagle's Nest Group Home is to provide a positive living environment for adolescents, conducive to personal growth as well as an opportunity for them to come to terms with problems they are experiencing in specific areas of their lives.

### The Need

Many studies demonstrate the detrimental effects on a child when they are removed from their roots, their culture.

### The Solution

The Eagle's Nest Group Home offers a positive cultural living environment for Native children. We provide them with a home within their own culture.

### Uniqueness

The Eagle's Nest Group Home is the first group home on a reserve that is funded solely by Indian Affairs. At present referrals must have Treaty status.

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# SIFC Chiefs Win Hockey Tournament

by Allan Beaver

The North Battleford 24th Annual All Native Hockey Tournament was held March 24, 25, and 26, and featured top calibre teams from British Columbia, Alberta, and Saskatchewan.

The Senior Men's Division had a total of 16 teams. Prince George Lumber Kings were the

only representative from British Columbia. Alberta teams entered were Enoch Tomahawks, Goodfish Flames, Hobbema Oilers, and Alexis Jets. Saskatchewan had teams from Willow Creek, Moosomin, Dog Lake, Battle River, Red Pheasant, Shoal Lake, Sturgeon Lake, Canoe Lake, Poorman, Dog

Lake, and SIFC from Regina.

The three-day 16-team double knockout tournament featured good, close, tough hockey games, that saw two decided by a shoot-out. The Poorman Flyers knocked off the Red Pheasant-Dog Lake Raiders to reach the championship game.

SIFC Chiefs played tough hockey to beat Poorman Flyers and knocked them to the B side. The Flyers had to work their way up to the Final. Both teams played good clean hockey and SIFC Chiefs ended on top as the final score was 2-1. The defending champions, the Dog Lake Raiders, had to settle for 3rd. Enoch Tomahawks sneaked in for 4th place.

Individual awards were given out to Milton Tootoosis from the SIFC Chiefs for "Best Goalie", and to Poorman Flyers'

Brian McNab who "Most Sportsmanlike skated away with the "Lyle Villeneuve Memorial Award" as the "Most Sportsmanlike Player". Enoch Tomahawks took the "Most Sportsmanlike Team".

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Enoch Tomahawks 14th Annual All-Star Championships

## THE HOSTS WERE THE MOST: Enoch Tomahawks take 14th Annual All Star Tournament

by Lyle Donald  
Correspondent  
ENOCH, ALBERTA—  
With the N.H.L. play-offs underway, the high intensive play there seems to have carried over to the Enoch Arena, as they hosted their 14th annual Native All Star Hockey Tournament April 6-9.

The home town favourites, the Enoch Tomahawks, outplayed, out muscled, and out scored the Alexis Jets 9-1 in the championship game of the tournament, with sharp shooter Vital Gunn of the Tomahawks leading the way with 4 goals.

As the name of the

tournament describes it, the tournament drew the best players from across western Canada, as teams stacked their rosters with the best players they could pick up.

The biggest winners of the three day event were the spectators. The all-star players on every team really put out on the ice to win the \$3,500.00 first prize money, along with the championship cup that goes with it. Many players and fans at the tournament had several complements for the organizers saying that it was one of the best all star tournaments Enoch has hosted in years.

In the final game of the

"A" side, even though the Alexis Jets are the Native provincial champions, they were considered the underdogs of the tournament. However, they defied the odds with great netminding by their goalie and Hobbema Hawk starter Dave Saunders, and also some good play making and scoring from the 15-year old forward Reggie Cardinal, taking them to the final game with Enoch.

The Tomahawks set the tempo of the game right from the drop of the puck as every time a Jet Player moved, they were either stick checked

Continued on Page 33

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# Legends

## How Medicine Hat Got It's Name

by William Singer III

*Contributed by Ninastako Centre*

Did you ever wonder how cities and towns got their names. For instance Calgary, in Blackfoot, is called "Mohkinstsisi," or elbow, for the Elbow River. Lethbridge is called "Sikohkotoki," or coal for the coal mines in the area; and Edmonton is known as Omahkoiyisi, or the big house.

Here is one such story of how a city got its name...

Eagle Child, a young Blackfoot man, eloped with his girlfriend and after travelling some distance they set up camp near the present city of Medicine Hat.

(This is the same site where the Northwest Mounted Police established their fort when they first arrived in this area from Fort Walsh. It was to this detachment that Colonel Macleod belonged.)

One morning as Eagle Child started out for the river, he looked across and saw a beautiful head-dress. He looked at it in admiration for he had never seen one like it.

He experienced this vision for four consecutive mornings. On the fourth morning, he crossed the river and found to his dismay that it was merely a wild sage brush hanging down from the bank.



After thinking the matter over, they agreed to kill their dog. They killed the dog and chopped off his limbs and tossed him into the river. The carcass had hardly touched the surface of the water when it was tossed back to shore.

Eagle Child was greatly disturbed and sat pondering the situation. In the distance, he saw a man coming down to the river for a drink. He snuck up behind the man and struck him over the head.

He offered the man's body to the chief of the water people.

Soon after this he had a fine catch of eagles and was able to make a beautiful headdress.

The white people often referred to the headdress as a medicine Hat and to the Blackfoot it is Saamsini. So, thus the name of the city.



Chas. Singer, 1917

He was mystified for he was sure he had seen a head-dress. The following night he had a dream and a voice said to him, "I am chief of the river people. Give me human flesh to eat and I will give you that beautiful head-dress you saw."

His mind was in a turmoil. He wanted the head-dress and the only human being was his wife whom he loved dearly. His wife, noting his sullenness, inquired what the problem was. He related his experiences to her.

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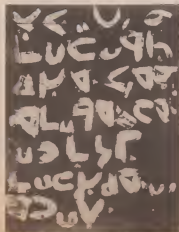
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# Environment

## Mexico City's Deadly Air Pollution

Mexico City, a sprawling mega-tropolis of over 18 million people, is experiencing air pollution problems of unprecedented proportions.

In fact, this pollution is now being blamed for large numbers of deaths in the city. While figures vary between sources, some estimates attribute between 5,000 and 100,000 deaths annually due to air pollution. Most of these deaths are caused indirectly, by the pollution causing or aggravating respiratory ailments that can lead to death.

Many of those dying are children. A Mexican pediatrician has stated that the primary causes of death for children in Mexico City are bronchitis, pneumonia, asthma and intestinal complaints, and that these ailments are pollution-related. The problem is compounded by malnutrition, which is widespread amongst the children of the city, and which makes them more susceptible to respiratory problems.

During January of this year, the Mexican government closed schools in Mexico City, to protect the city's 2.3 billion children from the air pollution. As well, Canadian diplomats moved their children to the country.

At the root of Mexico City's problems are the estimated 45 million tonnes of contaminant poured into the atmosphere each year. Ap-



proximately 80 percent of these contaminants come from the city's 2.5 million motor vehicles, most of which do not have proper emission control devices, or are not properly maintained. The city's 35,000 industrial plants contribute a significant proportion of the remainder of the pollutants.

As well, Mexico City is located in a valley, and is surrounded by mountains that block wind flow, thereby preventing dispersion of the pollutants. During the winter months, thermal inversion layers compound

the problem further.

In 1986, the Mexican government began publishing a pollution index. That year, birds had begun dropping out of the sky, and dying on the ground.

During the latter part of 1988, however, the

index reached values close to 300 in some parts of Mexico City. These readings would be considered environmental emergencies in Canada, where a reading of 32 is considered poor, and a reading of 50 may be seen as requiring government action.

The Mexican government has developed plans for dealing with the most serious cases of air pollution. An index of between 200 and 300 would be labelled a level one emergency, in which industrial output would be reduced by 30 percent, and the government's 20,000 motor vehicles would be taken out of service.

At an index between 300 and 400 — a level two emergency — industrial output would be reduced by 50 percent. At higher levels, output would be reduced by 70 to 100 percent.

One official with the Mexican government's Ministry of Urban Development and Ecology has stated that in the past three years, Mexico City has encountered three level one emergencies, and four level two emergencies.

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# ARCTIC POLLUTION STUDY RELEASED

By Brian Savage

Scientists who took part in a four-year study of Arctic pollution sponsored by the department of Indian and Northern Affairs recently announced some of their results before the Northwest Territories legislature.

The community of Broughton Island was also the subject of an extensive scientific research project from 1987 to 1988, which looked at the diet and health habits of the 400-member community.

They confirmed previous findings and speculations: all across the Arctic pollution is having an effect, with pesticides and PCBs being found in a wide variety of animals, fish, and in the snow and ice. Most alarming of all was the discovery of high levels of PCBs in mothers' breast milk and in human tissue and blood.

Test results showed that over 12 percent of the population had higher PCB amounts than generally considered acceptable.

However, scientists involved in the study said they felt that Natives did not have to change their dietary habits as yet.

One scientist stated that the people could continue eating the animals and fish because the wildlife was "not contaminated enough" yet to justify looking for new alternatives.

Bill Erasmus, president of the Dene Nation, expressed concern over the level of pesticides found in fish taken from the Mackenzie River and announced that the Dene and the Metis would review the standards used in determining what levels of the pesticide were safe for human consumption.

Concern was also voiced by Richard Nerysoo, MLA for Mackenzie Delta, about the standards and research findings of the study which might be contradicted by another study "the next year."

This concern was prompted by scientists admitting that there were gaps in their study which opened the way for contradictory evidence and results.

Earlier tests showed some pollutants, like PCBs, had decreased, while another study showed this chemical had experienced a two-fold increase from 1969 to 1984.

Pesticides found in polar bears had one scientist predicting the disappearance of the animal but the results of this earlier study were dismissed by the scientists because of inconsistencies used by the scientists at that time.

Brian Lewis, MLA for Yellowknife Centre, said concern should be focused on the nations that allow the pollutants to spread from their countries.

Scientists believe that the pollution in the Arctic

originated from the industrialized countries in the northern hemisphere and would then be carried by wind and air currents before being deposited in the Arctic.

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## Blood Tribe Obtains Irrigation Project

Canada's largest Indian Reserve may soon contain one of this country's largest Reserve farming areas.

Alberta's Blood Tribe, the Government of Canada, and the Government of Alberta, recently signed a \$65 million agreement for the irrigation of up to 25,000 acres of land.

The project will include the construction of a main diversion structure, storage reservoir, associated canals and turnouts, and a distribution system as well as the purchase of non-farm equipment.

Chief Roy Fox summed up the agreement by saying, "the Tribe will benefit from economic independence, increased employment, higher returns

from family operations, and the development of numerous secondary industries."

The Blood Tribe, primarily through farming operations, will finance approximately \$29 million of the project. A further \$15.5 million each will come from the Canadian and Alberta governments.

Alberta Environment Minister Dr. Ian Reid said, "The project will prevent soil degradation through erosion, foster water conservation, and intensify as well as diversify agricultural production."

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# Alberta Dioxin Fuss is Unsubstantiated

by Bryan Brochu  
Newspapers and magazines across Alberta have recently been reporting that kraft pulp mills are prolific toxic chemical producing monsters. The fear and suspicion that has been generated in the public regarding the dioxin issue in Alberta is alarmingly high.

But the truth is that we in Alberta should not be overly concerned with the dioxin our present kraft mills are producing.

According to Kate Thompson, spokesperson for Alberta Environment, pulp mills in Alberta "have a pretty good record" regarding dioxin emissions.

likely find dioxin levels in the fish. Dioxins are a naturally occurring chemical as well as manmade. Dioxins are also products of incomplete combustion; so a forest fire could produce the toxin," said Thompson.

George Brohan of the Environmental Resource Centre concurred with Thompson's statement. "Yes, dioxins are produced naturally and, at present, we are satisfied with this province's pulp mill emissions. Our main concern is the environmental impact of the proposed 7 new pulp mills in Northern Alberta. Combined, their dioxin emissions may be extremely hazardous."



"With the new technical guidelines the amount of chlorine, which causes the dioxins, is being significantly reduced."

Thompson feels that the media has been generally responsible for the negative attitude toward pulp mills in this province. "The media has blown this a bit out of proportion. For example, a *Calgary Herald* report stated that the dioxin level of fish in the Wapiti River near Grande Prairie exceeded federal safety standards. But the reporter merely got his numbers mixed up."

In fact, if you tested the fish at Lake Minnewanka in Banff National Park for dioxin, "You would

The dioxin furore has not been without cause however. The toxic chemicals are strongly suspected of being carcinogenic (cancer causing) and causing birth defects.

The most frightening part of the dioxin problem is that we know so little about the chemical. They were discovered about four years ago in the U.S. and at this point in time the only conclusive effect dioxins have on humans is a nasty skin rash.

There is so little known about the toxin that the world's scientific community cannot agree on an acceptable amount of dioxin in our wildlife or water. Each country has a different minimum safety guideline for both water and wildlife.

Alberta's minimum standard for dioxins in pulp mill discharge rivals the world's lowest. "Our goal," states Thompson, "is to phase out the chlorine bleaching process. But for the moment technology has not caught up with us."

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# HOBBEMA COMPANY OPENS SILKSCREENING BUSINESS

by Everett Lambert

HOBBEMA-Cree Printers, a new business on this central Alberta Cree reserve has opened its doors, and is offering a range of silkscreen printing services.

The company is made up of seven men from thereserve. Mel Benson, 37, is an artist and partner in the company. Kenny Omeasoo, 31, is a managing partner, and Brian Lee, 36, is a partner and marketer. Bruce Omeasoo, is also an artist and David Cutnam and Aaron Lee are apprentice printers. Kenny Louis also works with the group.

The company offers silkscreen printing for t-shirts, hats, jackets, and tote-bags, says Mel Benson. Silkscreening involves the use of stencils in the printing of designs and art onto garments. They hope to start selling coffee mugs once they buy a kiln, which is used in the baking of ceramics. Benson adds they're also thinking about producing calendars and mirrors.

Cree Printers is located at Hobbema and includes \$40,000 worth of machines used for silkscreening and related work. They also hope to purchase a heavy duty canvas sewing machine

and hire more reserve people once they can secure funding.

They plan on doing a good deal of their sales locally and to tourists visiting Alberta.

Benson says they already have a demand for t-shirts and have already sold out. He says "the thing about our company is we develop our own designs." They have done t-shirts for people in Hobbema, Wetaskiwin and Ponoka.

Benson adds that they went into the business "to help out artists. There are a lot of artists out there who are talented. They need some place to sell their work." He adds

that he hopes to buy art someday.

Since starting after the New Year, business has improved and the company has already completed a number of contracts. Benson attributes the improvement to word of mouth.

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by Dale Stelter  
 By her people, Alanis Obomsawin, an Abenaki Indian from Quebec, is called "ko-li-lawato". This means "someone who makes us very happy." she does this in a number of ways, mainly by writing and directing films, and by writing and singing songs.

In her films and songs, Alanis' main objective is to promote awareness of Canada's Native people, their culture and heritage, and the problems they face in trying to live in a white-dominated world.

Alanis has directed fourteen films, mainly through the National Film Board of Canada, and is currently working on four others. One of her more recent films, "Richard Cardinal: Cry from a Diary of a Metis Child," has been shown as far away as Australia.

This film, about a Metis teenager who killed himself after being shuffled through 26 foster homes, has been

credited with having a definite impact on the awareness of the Canadian public, and various levels of government, about the plight of Native people in Canada.

Alanis has also produced numerous filmstrips and multimedia kits for use in schools.

On March 10, Alanis was in Edmonton for the premiere of her film "No Address," which takes a hard, gritty look at homeless young Natives in Montreal.

She was also scheduled to sing at the International Women's Day Celebrations, held the following day, at the Edmonton YWCA.

Alanis's achievements, in film and in performing, have not gone unrecognized. In 1983, she was appointed a member of the Order of Canada.

Alanis chooses, however, to downplay her accomplishments. She remains a very open, sincere person, willing to talk with you for as long as you wish, and to answer any and all questions you may come up with.

As well, despite all that she has encountered and seen in her line of work... the poverty, the hardship, and the despair... she remains dedicated to the causes of Native people, and the homeless, and is optimistic about the future.

"I have been involved in this kind of work for over twenty years," she says, "and I've seen a lot of progress by the Native people. It's easy to look at today's problems, but you have to look at where we've come from."

"Also, 1987 was the

United Nation's Year of Shelter for the Homeless, and because of that, I have seen an increase in public concern for the homeless."

According to Alanis, raising the levels of public concern and awareness is the key to obtaining action on the issues of Canada's Natives, and the homeless.

"In the end, the government has to listen to

Alanis' knowledge about cultural alienation comes from firsthand experience. She was raised on the Odanak Reserve, 100 kilometers north of Montreal, but when she was nine years old, her family moved to Trois-Rivieres. As she could speak neither English nor French, she faced not only a cultural barrier, but a language one as well.



the public. If enough people become aware of these issues," she says, "they'll put pressure on the governments. Then the governments will be forced to make changes."

To this end, Alanis's films are designed for presentation to a wide variety of community, social, and educational groups, and are aimed at promoting discussion and information exchange.

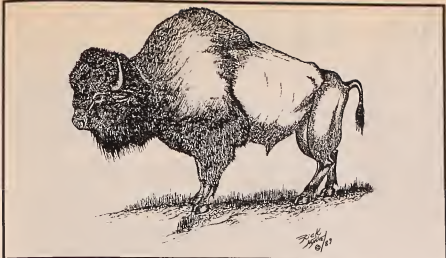
However, she learned to speak fluently in both English and French, and through her films and her performing, has reached the Canadian public in both languages. She is frequently invited to appear on radio and television and, as a singer, has toured Canada, the United States, and Europe.

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# Diseased Bison Pose Threat to North

A free-ranging herd of approximately 4,800 bison resides in and around Wood Buffalo National Park. The bison are predominantly hybrids of the plains and wood bison and many are infected with brucellosis

and/or tuberculosis. These diseases can potentially be transmitted by the bison to livestock, uninfected bison, other wildlife, and humans. Interbreeding of the hybrid bison with nearby herds of pure bison

would reduce the genetic purity of the wood bison species.

The Northern Diseased Bison Environmental Assessment Panel has been set up to conduct a public review of the environmental, resource conservation, socio-economic and health issues associated with the bison herd and alternative courses of action to deal with these issues. The Bison Disease Task Force, made up of representatives of government agencies, has developed a set of proposed management options. These as well as any alternative management ideas identified during the public review will be examined by the Panel.

The first stage of the Panel's review process is to provide all interested groups and individuals with the opportunity to identify and discuss issues to be examined in more detail during the review. The Panel review will provide opportunities for the participation of all interested government agencies, native organizations, public groups, companies, associations and individuals.

The Operational Procedures are designed to be both efficient and fair to all review participants. The Panel review will provide opportunities for the participation of all interested government agencies, native organizations, public groups, companies, associations and individuals.

The first step of the review process will be informal community meetings open to all community residents and anyone else wishing to attend.

The meetings will be held in various communities in the vicinity of Wood Buffalo National Park including Fort

Chipewyan, Fort Smith, Fort MacKay, Fort Resolution, Hay River, Fort Providence, High Level, Fort Vermilion, Fox Lake and Jean D'Ore Prairie. Other communities which would like to be included at this stage of the review will be considered by the Panel.

The meetings are scheduled for April 13 through to April 21, 1989.

After the meetings, a series of issues scoping workshops will be held in Yellowknife and Edmonton (May 10-12, 1989).

Interested groups and individuals who are unable to attend these meetings are encouraged to present their views to the Panel in writing. To: Paul Scott, Executive Secretary, Northern Diseased Bison Environmental Assessment Panel, 510-750 Cambie Street, Vancouver, B.C. V6B 2P2, telephone (604) 666-2431 (call collect).

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## NORTHERN DISEASED BISON ENVIRONMENTAL ASSESSMENT PANEL

### Public Scoping Sessions April and May, 1989

A live member independent Environmental Assessment Panel has been appointed by the federal Minister of the Environment to conduct a public review of problems associated with a herd of diseased bison in and around Wood Buffalo National Park and alternative courses of action to deal with these problems.

The Panel will be holding issues scoping sessions in April and May to provide all interested groups and individuals with an opportunity to identify and discuss issues to be examined in more detail during the review. The sessions will be divided into community meetings and workshops. The schedule, locations and times for these sessions are as follows.

#### COMMUNITY MEETINGS

April 13 (Thursday) - High Level, Alta.  
- Activity Hall, Arena Address  
- 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 10:00 p.m.

April 14 (Friday) - Fort Vermilion, Alta.  
- Community Cultural Complex  
- 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 10:00 p.m.

April 15 (Saturday) - Fort Smith, N.W.T.  
- Charbonneau Hall, Catholic Cathedral  
- 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 10:00 p.m.

April 17 (Monday) - Fort MacKay, Alta.  
- Father Began Community Centre  
- 1:00 p.m. to 5:00 p.m.

April 18 (Tuesday) - Fort Chipewyan, Alta.  
- Fort Chipewyan Lodge  
- 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 10:00 p.m.

April 19 (Wednesday) - Hay River, N.W.T.  
- Banquet Room, Paramount Inn  
- 2:00 p.m. to 5:00 p.m. and 7:00 p.m. to 10:00 p.m.

April 20 (Thursday) - Fort Providence, N.W.T.  
- Community Hall  
- 1:00 p.m. to 5:00 p.m.

April 21 (Friday) - Fort Resolution, N.W.T.  
- Community Centre  
- 1:00 p.m. to 5:00 p.m.

Additional communities may be added to this schedule

#### WORKSHOPS

May 10 (Wednesday) - Yellowknife, N.W.T.  
- Explorer Hotel, Conference Room  
- 9:00 a.m. to 12 noon and 2:00 p.m. to 5:00 p.m.  
and 7:00 p.m. to 10:00 p.m.

May 11 (Thursday) - Edmonton, Alta.  
- Sheraton Plaza Downtown, Conference Room  
- 7:00 p.m. to 10:00 p.m.

May 12 (Friday) - Edmonton, Alta.  
- Sheraton Plaza Downtown, Conference Room  
- 9:00 a.m. to 12 noon and 2:00 p.m. to 5:00 p.m.

Additional information on the Panel review and issues scoping sessions can be obtained by telephoning or writing to:

Mr. Paul Scott  
Executive Secretary  
Northern Diseased Bison  
Environmental Assessment Panel  
510-750 Cambie Street  
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# FILM REVIEW

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# No Address

Written and directed by Alanis Obomsawin  
National Film Board of Canada: 56 minutes  
Review by Dale Stelter

On March 10, "No Address", a film that takes a tough, no-holds-barred look at young homeless Natives in Montreal, was screened in Edmonton.

An afternoon showing, put on by the National Film Board of Canada, was held at 2:30 p.m. at Canada Place. A 6:00 p.m. showing, held at the University of Alberta, was put on by the Aboriginal Students Council of the university, in co-operation with the National Film Board.

As the film documents, young Native men and women migrate from northern communities to the big city - in this case, Montreal - for a number of reasons. Often, there is little for these young people to do back on the reserves, and they become bored. As well, they may flee family-related problems, especially ones associated with alcohol or violence.

Drawn by the glamorous images they see on TV, or in advertising, these young men and women head down to Montreal, hoping to find employment, education, and better housing.

However, they discover that jobs are hard to find. Then, their money runs out. With no money, they can't find a place to live. To get welfare, though, they need a permanent address.

bers approximately 12,000 people.

On the street, these young Natives sleep wherever they can - in abandoned and condemned buildings, on steamgrates and benches, and in train or bus stations. In order to survive, many beg, steal, or sell drugs. Women may turn to prostitution. Despair and depression set in, often accompanied by alcohol and drug abuse, as one means of temporary escape.

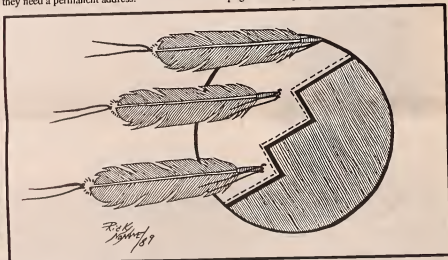
The film also looks at some of the organizations set up to help these young Native people, and the homeless.

The Montreal Native Friendship Centre provides a wide variety of services, such as counselling and referrals. Most of all, though, it provides Native contact with, and acceptance by, their own people.

La Mission Colombe operates a bus that, each and every night, picks up homeless people and provides them with a meal. This service, incidentally, is operated by a private citizen who wishes to remain anonymous, and who is suffering from cancer.

Another organization, called Demier Recours, operates a 24-hour referral service for homeless people. No one is turned away.

Much of the impact of "No Address" arises from the fact that the film concentrates on individual cases. We see first-hand the pain, anguish, and plight of these people.



Even those that manage to get a welfare cheque, however, find that the monthly \$188.00 allotted to people under 30 doesn't even pay the rent.

Consequently, many of these young people end up living on the street and becoming part of Montreal's growing homeless population, which num-

And that, according to writer/director Alanis Obomsawin, an Abenaki Indian who is dedicated to the causes of Canada's Natives, and the homeless, is extremely important: each homeless person is an individual, in his or her own right.

Discussion periods followed each screening of "No Address". Ms. Obomsawin, and Jackie Fiala, Education Liaison Worker with the Youth Unit of the Boyle Street Community Co-op, were present at both showings. Baldwin Riechwein, Special Advisor on Native Issues for Alberta Social Services, was present at the afternoon showing.

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# ORGANIZATION PROVIDES ASSISTANCE IN DEALING WITH LEGAL SYSTEM

by Dale Stelter

Traditionally, Native justice was based on, among other things, informal social control, the preservation and well-being of the group, and equal emphasis on positive reinforcement and reprimand in administering justice.

These principles, however, often conflict with the white legal system. This has resulted in Natives in general feeling alienated from the legal system, and, in terms of numbers, being over-represented in conflicts with the law and in correctional institution populations.

One organization addressing these issues is the Native Counselling Services of Alberta (NCSA), which holds as its primary objective the gaining of fair and equitable treatment for Native people involved with the legal system.



The three main components of this objective focus on increasing the understanding of, and amount of information available to:

- Native people, regarding the legal system, and other related systems;
- members of the legal system, regarding special circumstances surrounding Native involvement with the legal system;
- the general public, regarding Natives and the legal system.

NCSA has offices located throughout Alberta, with the head office located in Edmonton, and the

- majority of the staff are Native. NCSA is a non-profit, non-political organization, and provides a large number of services and programs, free of charge, including:
1. Courtworker Programs: provides assistance, information, and counselling, so that clients understand their legal rights and responsibilities.
  2. Parole Program: offers direct supervision of parolees, and ensures that they understand and abide by the terms of their release.
  3. Probation Supervision (Adult, Youth): ensures that clients abide by conditions of courts, provides referrals, and assists in job searches. Youth program focuses on relations with family, and community agencies, such as schools.
  4. Native Liaison Officer Program: operates in federal and provincial correctional institutions, and offers liaison services between Native inmates, the institutional staff and the community.
  5. Grierson Community Correctional Centre: located in Edmonton, a 60-bed minimum security facility for Native federal and provincial inmates about to re-enter community life.
  6. Kochee Mena: located in Edmonton, offers counselling and assistance to Native male Young Offenders being released from Young Offender institutions.
  7. House of the Muskwa (Edmonton) and Keya Maga Group Home (Slave Lake): Young Offender group homes, emphasizing independent living. In-house programs include alcohol and drug abuse aid, Native awareness, and employment readiness.
  8. Back Lakes Program: centered around Wabasca, Desmarais, Loon Lake, Peerless Lake, Trout Lake, and Calling Lake. Focuses on addictions prevention, geared mainly toward youth.
  9. Youth Groups: based in Grande Cache; aimed at youths aged 8 to 18 years. Emphasizes self-esteem, group support, recreation, and awareness of Native culture and spirituality.
  10. Family Life Improvement Program: operates most extensively in Edmonton; emphasizes skills for coping with family life situations, and growth as an individual and a family member. Provides group discussion, educational presentations, and recreation and crafts.
  11. Training: for NCSA staff; also for non-Native personnel in the legal system, government and other agencies, so as to increase their effectiveness in dealing with Natives.
  12. Research: collects and analyzes information pertaining to the legal system, and Native issues. Also acts as a resource facility for NCSA staff, the public, and outside agencies.

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By Brian Savage

The Council for Yukon Indians (CYI) have reached an Agreement-in-Principle (AIP) with the federal government over their land claims.

The figures and details involved are truly staggering: 41,000 square kilometres of land, just over half of which includes the subsurface rights, a monetary payment of \$232 million, a guarantee of Indian involvement in the management of renewable resources, special considerations regarding forestry, trapping, fishing and hunting, and a promise from the federal government to enter into self-government negotiations with Indian Bands; as well, Native claims of ownership to almost 92 percent of the Yukon will be given up.

Pierre Cadieux, Minister of Indian Affairs and Northern Development, called the agreement "balanced and fair." Cadieux proclaimed that it was his "first priority" since taking over his new portfolio to "obtain federal ratification of the CYI Agreement-in-Principle."

"I am firmly committed to the negotiation of land claim settlements," declared Cadieux.

The AIP was first ratified by the CYI in Decem-

ber of 1988 and a month later by the Yukon territorial government. With the federal government approving the AIP, Cadieux hailed the process as a "major step forward in finalizing a settlement agreement which will enhance the economic development of the Yukon."

While the AIP has passed a major hurdle for final agreement by all parties, its history stretched back to 1973. At the time, the CYI initiative entitled "Together Today For Our Children Tomorrow," was presented to the federal government for negotiation. Eleven years later an agreement was reached but later abandoned when Indian Bands voiced concerns over native rights and self-government.

It would not be till mid-1987 before the CYI would actively enter into negotiations again with the government and a year later before 18 sub-agreements would be finalized.

At a later meeting in November of 1988, Tony Penikett, the leader of the Yukon Territorial government, Mike Smith, chairperson of the CYI, and then-Minister of Indian Affairs and Northern Affairs, Bill McKnight, settled on an AIP with 24 sub-agreements.

It is this agreement that has been ratified by all parties and is now ready for the next stage, the "Umbrella Final Agreement" and the needed settlements with the 13 Bands in the Yukon.

## Bands Want Reserve, \$400 Million Returned

by Everett Lambert

FT. ST. JOHN, B.C.—Two small Treaty 8 bands from northeastern British Columbia are pressing their case to be compensated for land which was stolen from them, and resource revenues which add up to over \$400 million dollars, says a spokesman for the bands.

Clarence Apsassin says the land was sold to the federal Veteran Affairs department some 40 years ago without proper consultation to the Cree and Beaver Indians who claim ownership to it.

Apsassin is the headman of the Treaty Eight Tribal Association located in Ft. St. John, B.C.

He says that the 18,000 acres in question belonged to the Blueberry and Doig River Bands

who used it as a summer residence. In the winter the Cree and Beaver Indians would disperse into the bush where they would hunt, trap and shelter themselves. In the spring they would return to the former reserve which is known as Montney.

Apsassin adds that the bands were once a single band but were separated by the Department of Indian Affairs.

"In 1945 this reserve was sold. The people were told that (the federal government) wanted to sell the reserve. Our people said 'no way.' So they went back into the bush. When they came back the reserve was fenced in. They didn't know what was going on."

The land had been sold to the federal Veteran Affairs department and was then handed over to veterans returning to the area from the Second World War. Apsassin says the land is prime agricultural land, rich with oil and gas resources which have accumulated over \$400 million in revenues since being sold.

Apsassin explains that it wasn't until 1977 that the Blueberry and Doig people found out that the "reserve was stolen. Our position was that we owned the reserve all the time."

After this the bands went to court where the judge told them that they were only allowed 30 years to dispute sale of the land. Allowing them only up until 1975 to take the matter to court. Apsassin says that the position of the bands in this regard is that it wasn't until 1977 that the people found out about the sale of the reserve and the 30-year rule doesn't apply to them.

Apsassin says "if the government can't give us

the land back, then they should give us land which is the same as the land they took. If they took 18,000 acres then we should be entitled to 18,000 acres."

He adds that the most recent development in the case was a \$25 million offer by the federal government to drop the case, which was then turned down by the bands. "We said 'no way' — we're going to court."

Apsassin is also disappointed with other Indian bands who have been asked for help. Some \$200,000 is required to take the case to the Supreme Court of Canada. However a more immediate concern is to raise about \$20,000 so the case can again be started in the courts. Apsassin is upset that no donations have been received. "Our people have been talking about helping one another, yet I haven't seen anyone really supporting anyone else. There's a lot of talk out there, but no action. I'm beginning to wonder about what kind of leadership we have," he says.

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# The Hosts With the Most

Continued from Page 21

at the line or physically taken out of the play.

Both goaltenders were at the top of their game, but finally at the 8:47 mark of the first period, Enoch's Cam Twinn found an opening and put the Tomahawks ahead 1-0. Good forechecking paid off for Tomahawks' Brent Rabbit as he stole the puck from a Jets defenseman, and snapped one by Save Saunders with one minute left in the first to end the period 2-0 Enoch.

Enoch carried on their physical game in the second period, taking 7 penalties, but the Jets were either too intimidated by the rough play, or were just too tucked out from the two earlier games they played that day, but their goaltender Dave Saunders tried to keep it somewhat respectable.

Tomahawks defenseman Ron Ahenekeew started the scoring off in the second period, blasting one from the point.

Alexis Jets Blueliner

Casey Sandregret finally beat the Enoch goalie Harvey (Bingo) Morin, finishing his bid for a shut-out in the tournament.

The Tomahawks Louis Gardener and Vital Gunn with his first of four goals ended the second period 5-1 Enoch.

The Jets tried to make it respectable in the 3rd period, but the Tomahawks were just too strong defensively, stopping most of the Jets rushes at the blueline.

It was Vital Gunn that put the icing on the cake as he scored at the 9:07 mark, and after that the Jets just seemed to coast, letting Gunn score two more times with teammate Cam Twinn rounding off the scoring, ending the game 9-1 Tomahawks.

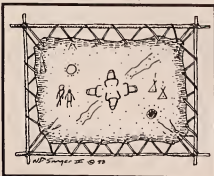
On the "B" side the Enoch Falcons squeezed by the Prince George Red Wings 4-3 to take the "B" side championship.

This was a very exciting game as both teams

were evenly matched, with solid goaltending on both sides of the ice.

It looked like the game was going to go into overtime, but the Falcons' Ralph Richard

broke in from the blueline and beat the Red Wing goaltender James Williams with only 17 seconds left in the final period to give Enoch the victory.



## Halford Hide

Continued from Page 20

according to McNish.

In addition to selling hunting and trapping supplies, Halford Hide also sells Native accessories such as beadwork for traditional costumes for use in pow wows, parkas, and moosehair tufting.

A popular item is a white deerskin wedding dress, which McNish calls "absolutely beautiful." It combines the culture of the old way and the new trend of fancy weddings," said McNish.

Though hides still make up the "majority" of the company's business, McNish looks to the future and the possibility of going into the exporting of Native clothing and art—"if time permits. There's a good export market if done properly," that could target buyers all around the world.

But McNish admits that this is on the "back-

burner." For now, he concentrates on strengthening the reputation of Halford Hide by stressing "honesty."

In the past, the fur industry was not a very honourable business," observes McNish who noted that his firm goes back to 1927, and Slutsker Furs even further to 1920. Their reputation seems secure but it is something that has to be maintained. For instance, says McNish, if someone sends furs to the company through the mail, the company would grade it and price it, and "if there's no deal we pay the freight back to them."

McNish also noted that more and more of the company's business is through direct mail, and the company's catalogue which goes out every August, has a mailing list of almost 60,000 people on it, and is available free.

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Right Wing - Frank Biller, Prince George;  
Centre - Rene Worm, Enoch;  
Left Defense - Dwayne Wills, Prince George;  
Right Defense - Mel Nikoski, Enoch;  
Goalie - Dean Alexander, Enoch.

### "A" Side All-Stars

Left Wing - Penny Norton, Enoch;  
Right Wing - Donovan Fiddler, Alexis;  
Centre - Brent Rabbit, Enoch;  
Left Defense - Ron Ahenekeew, Enoch;  
Right Defense - Terry Mustus, Alexis;  
Most Valuable Player - Cam Twinn, Enoch;  
Best Defensive Player - Charlie Letendre, Alexis;  
"Offensive" - Cam Twinn, Enoch;

### Pat McDonald Memorial Award -

Louis Gardener, Enoch;  
G. Ginther Memorial Trophy -  
Terry Mustus, Alexis;  
Alphonse Thomas Memorial -  
Louis Gardener, Enoch;

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The Family That Cares  
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by Everett Lambert

Four tall braves wearing magnificent Indian headgear rose above the clouds as the Indian maidens cleared the way.

The dream-like scene kicked off the captivating fashion show held as part of the Partners in Education Conference held in Edmonton March 15 to 18.

Four Native fashion designers from Alberta presented their wares with the help of some 35 models. Twenty-five of the models were young ladies from around Alberta, four were young men, and five were children.

The four fashion designers presented Native fashions from all corners of the province with Gerry Manyfingers coming from the Blood reserve in southern Alberta, Carol Starlight from Calgary, Pat Piche from Edmonton, and Mary Periard from Grouard, in northern Alberta.

The show, along with

David Suzuki's presentation, was the best attended part of the conference with some 1500 showing up to have a look at Alberta's Native fashions. Along with colourful and striking fashions the Native models often awed the crowd.

Organizer for the event was Helen Calahasen, a 28-year old freelance model who has modelled for 15 years; this includes modelling she has done in Germany. Calahasen says she started out with a modelling school in Edmonton, which is now known as John Casablanca's.

Calahasen says that preparations for the models started a month beforehand and that each fashion designer was asked to bring 25 garments.

She is also pleased with the show and says that crowd response was good. She adds that "it was better than last year" and that that was her main objective.



17-year old Launa is the present reigning "Miss Metis Paddle Prairie," which is located in northern Alberta. She recently travelled to the bright lights to model in a Native fashion show at the Partners in Education Conference at Edmonton's Terrace Inn.



## ARCTIC INQUIRY Continued from Page 1

whole," and to see it as a "zone of peace."

Simon noted bleakly that "there was little evidence" the Arctic States were forward looking, and that the Inuit were "continually threatened" by pollution. "Without

effective, ongoing Inuit input" no real positive action was possible.

Simon received long applause when she came to the end of her speech.

A point of controversy arose when Ann Medina of the media panel ob-

jected to the disappearance of Mary Collins from the speakers table when it came time for questions from the media. Collins was also unavailable for questions when the public were allowed to interrogate the speakers.

During the questions a thinly veiled reference to Mary Collins was made by two Inuit teenagers: "A few trips to Tuktoyaktuk is not

enough to help you understand the north."

The two Inuit teenagers asked Mary Simon how the Inuit could protect their land when they "have no economic or political power" and when the federal government was interested only in "uranium mining, offshore drilling and military expansion." All were "unacceptable" to the Inuit. Simon replied

Continued opposite

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that it was necessary for the Inuit to be "partners" with the government in order to "conserve our lifestyles, and our economy, and our environment."

Thomas Berger, former Commissioner of the Mackenzie Valley Pipeline Inquiry and author of "Northern Frontier, Northern Homeland" which advocated a ten-year moratorium on the building of a pipeline, noted that many of the prerequisites he wanted have now been met. The Native people in the Territories have signed agreements, or agreements-in-principle, with the Federal government, and now it was "logical" for the debate to be reopened on the pipeline.

Berger also pointed out some of the inherent dangers to the fragile balance of the North's ecosystems by describing an American plan to build a pipeline that would threaten "one of the great creations of the world," the 180,000 Porcupine Caribou herd, all to get at oil reserves which, "most optimistically," would supply the US with oil for two years. Berger condemned the "devotion to material progress," whether capitalist or Marxist.

Berger called for Canada to take a stewardship role in the Arctic, and not to fall into the trap of nationalistic sovereignty. "Stewardship," said Berger, "is international."

Ed Weick, a consultant with Dome Petroleum and the Berger Inquiry, noted an "inevitable drift" to exploit the resources of the North.

Pessimistic in his outlook on the inherent financial disasters that could befall Northern development, Weick did acknowledge that Native people through claims agreements and growing economic clout had assumed more control over their destiny. "They must decide how much development is necessary," said Weick, to ensure "...not a sellout but accommodation."

"Finnish Ambassador Esko Rajakoski called for more international co-operation in the Arctic, which should be treated like a 'living resource' which needed 'sustained resource management.'"

Gordon Robertson, a

speaker from the Institute for Research on Public Policy called for more self-government for the North. "Peace and security in the Arctic is important for all Canadians, but for whom are they more important than the Canadians who live north of the Arctic circle?" Robertson also warned that Canadians would "fall in our moral obligation to the Inuit people" if the Canadian government ignored Inuit desires. At the same time, there was the danger of destroying the independence of the Inuit and creating the "social pathology" that has eaten away at the Indian bands in the south, destroying the family structure, complicated by the abuse of alcohol and high unemployment.

Major-General David Huddleston, Associate Assistant Minister of Defence, took exception to speakers like Mary Simon who called for an Arctic "zone of peace" having no nuclear weapons in it.

"It would do nothing to reduce the threat of nuclear weapons, which can be moved from region to region," and realistically, said Huddleston, the best chance to have a weapons-free zone was to ease East-West tensions.

The next speaker, Johan Jorgen Holst, Norway's Minister of Defence, pointed out the hardships of trying to check whether a submarine was or was not carrying nuclear weapons on board. The thought of the Arctic as a nuclear

weapons-free zone was therefore unrealistic for Holst, since tensions would not be decreased but increased due to the possibility of ships escaping detection.

Douglas Roche, Chairman of the United Nations' Disarmament Committee and Canadian Ambassador of Disarmament, echoed the Norwegian Defence Minister's concerns over the problems in the Arctic as a weapons-free zone unless "all" countries co-operated.

Dennis Patterson, leader of the NWT government and MLA from Iqaluit, Baffin Island, praised the idea of the Arctic as a "zone of peace," something first proposed by Mikhail Gorbachev but ignored by most western governments because they never thought of it, said Patterson, who added that he was "not here today to judge the veracity of the Soviet people... the clock is ticking and the potential is great; the possibilities are endless."

Patterson received a standing ovation when he addressed the Conference, detailing the list of grievances the Northerners have for the federal government, including the growing militarization in the north, the possibility of nuclear submarines under the ice, the testing of cruise missiles (the audience laughed at Patterson's question of whether the government would have approved the cruise missile testing if it had to go over Ottawa) and the

general neglect of the government to include Northerners in the decision-making process.

"Unfortunately... there is a tendency to overlook the people who live there and to forget... we have an abundant capability to manage our own affairs... the time has come to make our voices heard by national and international leaders." Patterson also noted that half the NWT government is now comprised of Native people and has made progress towards self-government.

Soviet Ambassador to Canada, Alexei Rodionov, called for western nations to accept Mikhail Gorbachev's call for a "zone of peace" in the Arctic. Rodionov commented on the Russians' concern over the growing pollution in the Arctic. "Today the issue is not who did more or who did less to damage the Arctic, the issue is how to alleviate the damage already done."

Yu. V. Kazmin, Deputy Director of the Secretariat of the State Commission of the Arctic in the USSR, called for greater co-operation in developing the Arctic and easing of East-West tensions.

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# Proposed Military Expansion Raises Questions

by Father Barry McGroarty  
Canada is spending \$93 million in its competition with Turkey to have NATO choose CF-Goose Bay for its Tactical Fighter and Weapons Training Centre. If chosen later this year, it would be the largest new defence installation in Canada since the Distant Early Warning (DEW) Line was built in the 1950s.

The 150,000 sq. km. of the Quebec-Labrador peninsula, already used for low-level flying training and bombing practice, would also see air-to-air combat training, and five bombing ranges in use, including a naval range off the Labrador coast. The cost would be \$800 million.

In 1987, Canadian, U.S. and other NATO forces made 6,500 flights there, a 25 percent increase over 1986. Next year the Luftwaffe alone plans 6,000 flights. The aircraft come in as low as 100 ft., up to four at a time.

The "startle effect," an involuntary reaction that cannot be controlled, which comes from sudden, intense, random noise, increases hormone production in the body, thus weakening the immune system, and causes stress-related and psychiatric disorders, especially in children.

Sonic booms occur and continue as aircraft approach 760 m.p.h. Their force is measured in pounds per square inch (psi). Human pain begins at 2 psi,



**STRONG MESSAGE** - Innu youngsters pose with a large sign set up during a protest camp last December.

Marie Wadden Photo

animal pain probably at a much lower threshold. Sonic booms average 4-5 psi, and can reach 20 psi.

France's supersonic Concorde is not permitted over North American airspace because its psi averages 1.9.

Canada first signed long-term agreements permitting NATO forces to use CF-Goose Bay in 1983. A \$6 million environmental assessment commissioned in 1986, produced by the Lavallin Corporation, active in defence production, is expected imminently.

Bombs up to 1,000 pounds have been observed. Sometimes they are guided by class four lasers, which can cause permanent blindness six miles away.

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aircraft being used can also carry nuclear weapons. Pilots are being trained in hard-to-detect low-level flying in order to strike "follow-on" forces behind the lines of an invading enemy.

With the recent mutual removal of medium-range missiles, NATO is counting more on such manned aircraft for its nuclear strategy.

Many Labradorians welcome these activities. Half of Goose Bay-Happy Valley jobs are said to be connected to the base.

### Historical Roots

The local First Nations people are the Innu. They call their land Nitassinan, "our land" in Innu.

For 8,000 years they have hunted, fished, and trapped the

abundant fauna there, especially the caribou, in an extremely beautiful setting of mountains, rivers, lakes and sea. They still go out on the land in family groups, sometimes from August to June.

According to the Royal Proclamation of 1763, Nitassinan is theirs. They number 10,000, living in 14 settlements in Quebec (7,000) and Labrador (3,000).

When Newfoundland entered Confederation in 1949, the Labrador Innu were given no special status in Canada. They are the poorest of the First Nations people in Canada.

Their "land claim" was accepted by Canada in 1978, but their case, now prepared, is not on the short list of six nations with whom Canada is currently negotiating.

Nitassinan is already used by non-Innu for logging, mining (iron ore), and hydro (Churchill Falls).

Protesting further use without permission, negotiation, or even consultation, over 200 Innu were charged with public mischief last Fall, as they peacefully occupied a bombing range, or sat down on a runway.

Chief Daniel Ashine, six other Innu, and Father Jim Roche, O.M.I., will have their case judged this month.

The Bishops of Quebec, the Bishops of Newfoundland, the Oblate Justice Commission, the Social Action Department of the

Canadian Conference of Catholic Bishops (CCCCB), several other churches, Pax Christi, Ploughshares, and other peace and ecological groups here and in Europe, have called attention to the Innu cause.

Last Fall, Bishop Goudreault, O.M.I., of Labrador City-Schefferville, spent a day consulting the Innu elders in their tents at the end of a runway on the base.

The Catholic Church Extension Society helps in nine of the 14 Innu settlements in the dioceses of Baie Comeau and Labrador City-Schefferville - such communities as Pointe Bleue, Betsiamies, Mallothen, Sept-Îles, Mingan, Natashquan, La Romaine, St. Augustine, Sheshatshit, and Davis Inlet.

The March 1987 issue of Home Missions, a quarterly magazine published by the Extension Society, presented a report by Bishop Leguier, O.M.I. of Mooseonee, who was a member of a five-member team created by the Paris-based International Federation of Human Rights. The visiting mission sided with the Innu cause.

We present here an intervention by an Innu woman who spoke at an Ecumenical Peace Symposium and Atlantic Ploughshares Annual Consultation held recently in Labrador City, Newfoundland.

The two-day meeting was hosted by the Labrador West Ploughshares Group.

## 'Time Has Come to Speak Out...' says Innu Critic

(Elizabeth Penashue, a resident of the Innu community of Sheshatshit, Labrador, made the following statement at a February gathering in Labrador City which examined the issue of low-level military flights in northern Canada.)

by Elizabeth Penashue  
The women of Sheshatshit are saddened by the events of recent years, but especially by the continued destruction of our land now, and what we foresee

happening in the years to come. Now the time has come to speak out against these things.

Our way of life and the control that we exercised in our lands as Innu people are being destroyed by the encroachment of others. We, as Innu people, own the lands which we have depended upon to survive.

Since the Government of Canada has taken upon itself to control our lands, the lands are being left in ruins, and the animals that live on the land are therefore ruined.

Animal behaviour and the health of the animals and fish are seriously affected by low-level flying activity.

Most noticeable is the altered growth of animals - they are smaller in size. The young do not reach full maturity because the mother is not feeding properly because of the fear of the "startle effect" of jets suddenly flying over.

The mother does not remain in one area to feed properly. That has been a devastating effect on all kinds of animals.

The animals taste different, the flesh is not good. The animals abort.



**FUTURE GENERATIONS** - Like many Innu, Elizabeth Penashue of Sheshatshit, Labrador, wants her son Richard and other Inuit youngsters to inherit the ancestral lands of their people.

Marie Wadden Photo

Why is that so? Because animals eat vegetation, and the very vegetation that they feed upon is contaminated by exhaust fumes from low-level jets.

Humans (hunters and their families) are not faring any better. Fear of being startled by low-level flying jets keeps everyone on alert lest their peace and quiet be suddenly shattered.

Before the encroachment of Canada on our lands, our lives were peaceful. We controlled our own lives. No other people

ordered us how to run our lives. We led healthy lives and were happy. We had no fear of anything.

Innu were successful in their hunting. Their success in hunting for daily sustenance enabled whole families to live comfortable lives. Families were happy to be together.

Now, children cannot play, old people are upset, and we worry about pregnant women.

The Federal Government does not understand, nor does it ob-

serve firsthand the effect their decisions have on the Innu. Nor do they experience the very things that they have allowed to happen in our lands.

In first allowing low-level flying activity to happen, the Federal Government did not even consult or ask the permission of the Innu to use Innu lands for the training of pilots to fly at very low levels.

There is not a single paper in existence which can prove that Innu have ever surrendered their lands to the Federal Government to use as they see fit.

The struggle to keep our lands for our own use will be continuing. We are not going to give up our struggle as long as we can.

Our struggle to keep our lands is waged because we want to leave them to our children for their use, and for the use of our grandchildren, and later generations to follow.

The Catholic Church Extension Society of Canada



**LOW SWOOP** - A fighter plane flies over an Innu tent.

Marie Wadden Photo